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The new birth

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THE NEW BIRTH:

SHOWING

ITS NECESSITY—WHAT IS NOT THE NEW BIRTH—

HOW IT IS OBTAINED—WHAT IT IS—

EVIDENCES OF THE NEW BIRTH,

AND OF RELIGION IN THE SOUL;

DESIGNED TO ENABLE EVERY TRUE CHRISTIAN TO KNOW HE HAS RELIGION.

ALSO,

A VIEW OF THE GROWTH OF GRACE IN THE SOUL

A DISCOURSE

UPON HEAVEN AND HELL, AND ONE UPON FRIENDS

KNOWING EACH OTHER IN HEAVEN.

TO WHICH IS ADDED

An Appendix,

CONTAINING

A SERIOUS ADDRESS TO CHRISTIANS.

BY REV. LLOYD C. PHILIPS.

CINCINNATI:

STEREOTYPED AND PRINTED FOR THE AUTHOR,

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By LLOYD C. PHILIPS,

In the Clerk's Office of the District Court of Ohio.

TO

MR. DAVID MORTON,

This Work is Inscribed,

WITH

FEELINGS OF PROFOUND REGARD,

AND OF

DEEP GRATITUDE,

BY HIS FRIEND,

THE AUTHOR.

PREFACE.



THIS work was undertaken solely for the benefit of an only child, a daughter left motherless in infancy. The author did not intend at *that* time, however, to write a book: he only intended to throw together a sufficient number of truths to enable his motherless daughter, after arriving at years of accountability, to see the necessity of the New birth; to guard her against error by showing what is not the New birth, how it is obtained; and what it is; and then further to guard her against error, by embodying a few of the plainest Scriptural evidences of the New birth. He was induced to do this, from the painful belief that he also, her only surviving parent, would be removed by death, before she would be old enough to be benefitted by his own personal instructions; as his health, which had been feeble for some years, seemed now to be rapidly declining, in consequence of the loss of one of the best of companions,* one of the most lovely of the female sex, together with a concentration of many other heavy afflictions. He could not feel willing to die, and leave his daughter an orphan, and in infancy, without the benefit of any religious instruction from him at all. He was gradually led, however, to extend his undertaking, so as to em-

* She died in the 23rd year of her age, having been married between four and five years, and having made a profession of religion a few months after her marriage. Being beautiful, amiable, and accomplished—a pious, uniform, and devoted christian, as well as a tender, affectionate, and devoted wife, she could not fail to be, as already said, one of the best companions. As a very small tribute to her memory, the author intends, should this work reach a second edition, to prepare a short sketch of her life to accompany it. The gratification, instruction, and comfort of his daughter, who is yet in infancy, will be an additional reason or apology of the author, for presenting such a sketch to the public, if he should hereafter do so; besides, he is confident that such a sketch would be welcomed by a numerous circle of surviving relations, friends, and acquaintances.

brace the public in general. The plan of his work was, therefore, necessarily altered to the form in which it is now presented to the public. The author does not offer this work to the public as a piece of perfection; he is conscious that it contains many imperfections. The well-disposed, however, will pass by such imperfections as they may discover, and strive to derive all the benefit they can from the work, as a whole.

The evil-disposed will pursue a different course; they will carefully mark, and dwell upon, every appearance of imperfection, and will make little or no exertion to be benefitted by the work now before them. The author has but little hope that he will be able to benefit these unhappy beings much, if any. He permits himself to indulge a hope, however, that he will be able, to some extent at least, to benefit every other class of readers, who may favor his book with a careful and prayerful reading.

The author believes that there has never been a work of this kind published; and he would here remark, that whatever be its merits or defects, it is original.

He has seen a work or two, which, in a few points, resembles this; but he feels that a work on the present plan, and embracing the views now presented, has long been much needed, both by the pious portion of the world, and by every candid inquirer after truth on the subject of the New birth.

A passing remark upon the *style* may not be amiss. The grand aim of the author is to benefit all who may read—the illiterate, as well as the learned. Therefore he has studiously endeavored to adopt such a style, and to use such language and illustrations throughout, as appear best calculated to convey truth, in a plain and forcible manner, to the mind of the most unlearned reader who may read. Had he been writing for the benefit only of the theologian, the aged and experienced christian, or for the benefit of those who are skilled in religious lore, he doubtless would have employed a style somewhat different.

He has often thought that one of the greatest defects in almost every one of our religious works, is a want of attention to this

very subject. Our theological, and other religious works, are generally too learned to benefit the illiterate; by which he means to say, authors do not take sufficient pains to adapt their arrangements and language to the capacity of this numerous class of readers.

It will be observed by the attentive reader, that the author has two main objects in view, in addition to many of a secondary character; first, to guard the serious inquirer against error, on a subject upon which error must prove destructive; and second, to lay truth before him, on the very important subject of the New birth. The multitude of heresies, or errors, which have long been taught, upon the subject of the New birth, was a strong reason, in the mind of the author, for attempting to set the truth upon this subject before the public.

How can any true lover of God, or of his country, look upon the various systems of spurious religion gotten up, and propagated even in his own day, without mingled emotions of pain and deep solicitude?

To see the almost unprecedented zeal with which errorists of the present day, are now striving to propagate their fatal heresies, and the vast multitudes which they are deluding, and leading astray, and to perdition, is, indeed, alarming to every good man. Take, for example, the Roman Catholics, whose rapid strides to power in these United States, are alike unobserved and unheeded by the churchman, the statesman, and the great body of citizens. Their awful errors are, at this very time, spreading with unprecedented rapidity, through every portion of our present free and happy country. The great mass of our citizens seem not to observe, or to heed these things. True, a few, here and there, are raising the voice of warning, but scarcely any seem to heed the voice thus raised.

Now the day is most assuredly coming when, if christians, citizens, and statesmen do not wake up from this ominous indifference and lethargy, they will hear the thunder of cannon, and see the flow of blood, in every corner of this *now* quiet, free, and happy country.

To add to the horrors of this scene, this war will be a civil

war, and a religious war combined. The population of our now happy country will be divided into two great parties, arrayed against each other in deadly strife. *Catholic* and *Protestant* will be their names, and *extermination* their watchword! In this contest the Catholic party will be supported, less or more, by every Catholic power on the globe.

Will not our Protestant brethren of all denominations, our citizens and statesmen, awake from their fearful sleep, and act, till the roar of cannon, and the flow of Protestant and Republican blood, throughout the country, compel them to wake up and act? We shall see.*

The Roman Catholics, though greatly the most dangerous errorists of our country, are not the only ones. The Mormons, the Campbellites, and many others might here be named, were this the proper place.

In conclusion, the author would simply remark, that if the work now given to the public, shall prove effectual in guarding the serious inquirer against fatal error, and guiding him to a knowledge of the truth, as it is in Jesus, his highest wishes will be accomplished.

* Since this was written, the first blood in this coming conflict has actually been spilt. The late battle in Philadelphia, between the Catholics and Protestants, commenced by the Catholics, according to the showing of the Grand Jury, is, to the contest which is now fairly begun, what the battle of Lexington was to the revolution. Yet the country is asleep, and both political parties of our country are actually courting the help of the Catholics. Protestants ought to awake, whether corrupt rulers and politicians do or not. Will they awake? We shall see.

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THE NEW BIRTH.

CHAPTER I.

JESUS ANSWERED AND SAID UNTO HIM, VERILY, I SAY UNTO THEE,
EXCEPT A MAN BE BORN AGAIN, HE CANNOT SEE THE KINGDOM
OF GOD.—John, iii. 3.

No doctrine is more strongly insisted upon in the Holy Scriptures, than that of the New-birth.

As important as this doctrine is, perhaps no other doctrine of the Bible has been more perverted. Professed christians, and even teachers of religion, differ widely in their sentiments concerning this doctrine. This is the more to be regretted, as error here is fatal, because whatever *is* meant by our Saviour in the words “Ye *must* be born *again*,” cannot be dispensed with, and it will not. It seems perfectly clear, from the general tenor of the Holy Scriptures, let the words “Being born again,” mean what they may, that a man “cannot see the kingdom of God” without it. Now reader, whether you be professor or non-professor, pause here, and read the last sentence three or four times over, and prepare your mind to digest what is said—every word of it, as well as to read it. If you do not intend to study it thoroughly, so as to understand it, as well as to read it, I am afraid you will not be much profited by reading. Eve-

ry one wishes to go to the "Kingdom of God" when he leaves this world, and he wishes to stay there, too, when he gets there. Why not examine, "search the Scriptures," then, and know what the New-birth is, theoretically and practically, seeing, and knowing you "cannot see the kingdom of heaven" without it? Is it not somewhat strange that every body wishes to go to "the kingdom of God" after death, and all know they "cannot see the kingdom of God" without experiencing the New-birth,—and yet not one in a hundred ever gave the subject half as much of his attention, as he has given to almost any one of the immoral novels of the lewd, base, and abandoned Bulwer? Yet such is doubtless the fact. Reader, stop now, and fix your mind a few minutes on God, and then look searchingly into your own heart, and if you be a sinner, confess, at once, both the deep depravity of your heart, and your unaccountable and inexcusable indifference, and stupidity, upon a subject which you *know* is more important to you, than any, yea, than every other.

But if my reader be a christian, let him shake off sloth, and the shackles of sectarianism, and come, and follow me carefully, seriously, and prayerfully through. If you be a hypocrite with your own knowledge, perhaps you may determine, before you get through, to throw away your uncomfortable robe of hypocrisy, and plead for a robe of Christ's righteousness, which is infinitely more valuable.

If you be one who has tasted that "Christ has power on earth to forgive sins," come, go along with me in a prayerful spirit; perhaps we may find some crumbs from our Master's table, as we pass along. Come then, my reader, no matter to what class you may chance to belong, let *us* at any rate, be serious; let us pray and read, and understand, let others do as they may. All mankind *will* learn, and you amongst them, but perhaps too late for thousands, that, let God dispense with what else soever he may, he *will not* dispense with *an entire change of heart, a sound conversion*, the NEW-BIRTH. Upon a multiplicity of subjects involving but little interest, men may, if they choose, remain ignorant, or rest in entire error; but when the question involves their own soul's eternal glory, or damnation, they **MUST NOT** remain, either in ignorance, negligence, or error. Reader, *you* must not, let others do as they may; error here cannot fail to be fatal forever, for, says the blessed Saviour, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Let us all be careful, serious, and prayerful, then, as we take up the solemn subject and progress with it. Now may God help me so to write, and each reader so to read, as to be the means of tearing away every false prop from under every professor of religion, and drawing him right into the arms of the Saviour; and of awakening, convicting, and converting every precious sinner who has not been born again. Amen. Let every

reader begin this investigation with a devout prayer to Almighty God for aid to understand the New-birth, and if not christians, for grace and strength to help them to press forward to it, and through it. Let none dare proceed further without some self examination, and an humble devout prayer; and let these two exercises go with the reading of every page. Now reader, make the solemn promise to do this, and, by the grace of God, we will enter cautiously, and solemnly, upon the subject together.

CHAPTER II.

WHY MEN CANNOT SEE THE KINGDOM OF GOD WITHOUT BEING
BORN AGAIN.

I would not have my readers believe that I am going to give all the reasons why a man cannot enter into the kingdom of God, except he be born again. I am about to name a sufficient number of them, however, to show, if possible, the impossibility of its being done. If we would gain a correct and clear knowledge, why we cannot see the kingdom of God, except we be born again, we must read our Bible carefully and prayerfully. This guide must never be lost sight of; it must be constantly consulted. Every uninspired man's opinions, whether oral, or written, must be tested by the standard of divine truth before you receive them. Your own opinions must be tested by the same standard, and you must now discard every one which you find to be incompatible with, or unsupported by, this standard. You must not forget to test *my* opinions by the same standard. You will be more ready to do this, than to test your own in this way. But I tell you now, I care not who you are, whether professor or non-professor, you had better test them by the Bible, and discard those which you find to be erroneous in this life, while you may profit by it, than to be compelled to do so in hell, where it will not profit

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you. If my unconverted readers will pursue the course here recommended, reasons why they cannot see the kingdom of God without a sound conversion, will begin to display *themselves* to them without my aid, in an abundant manner.

At the same time you are pursuing this course, sinner, keep your attention constantly fixed upon your own heart, upon every thing which dwells there; examine it by the light of the Bible, and know all. Do not, as you value your immortal soul, longer remain ignorant of one single thing, small or great, which dwells in your heart, either permanently or transiently. Yes, I would have you to know every material, so to speak, of which your heart is made. I here must remind you again, that prayer must accompany all this.

I will now notice some things, not every thing, which you will discover by pursuing this course, reminding you, at the same time, that every one of these things forms a *reason* why you cannot see the Kingdom of God except you be born again.

Pride, you will soon see, reigns unmolested in your poor heart to an alarming extent. Do your troubled conscience, your blessed Bible, and the Spirit of Almighty God unitedly press upon you to repent, and turn from sin, and seek to be born again, *pride* starts up in your heart, and opposes your return to God with every plausible argument which can be thought of; till at length you say to the Saviour, who is knocking at the door of your heart,

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"Gothy way for this time, when I have a convenient season I will call for thee." Now sinner, study this matter over carfully, and you will find that I have only begun, as it were, to tell you of the pride of your poor wicked heart. Indeed, all I can do, with respect to any one bad trait, or wicked ingredient of your heart, is to name it, and say barely enough about it, to show you that you are possessed of it, and to put you in the road to detect it yourself, in all its windings and turnings. Now it is manifest from the Bible, as you will see, that pride is hateful in the sight of God, for he says he resists the proud, that it is incompatible with a true, and sincere seeking after God, and that the sinner never will find God in the pardon of his sins, while he cherishes pride in his heart, though he seek him carefully, often, and with tears. Do you not know now, sinner, that *your* heart is proud? Yes you know it; but you do not know half the pride which lurks there, and which is continually urging you farther from the narrow path, and from the straight gate which lead to the New-birth, and further along down the broad road which leads to destruction.

Now *you* know that you cannot take all this pride to heaven with you. Here is a reason then, why you cannot see the kingdom of God, except you be born again. If you are guided by your Bible, you will soon see that *your heart is unholy*. Thus, you are depraved. The very best

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sinner who reads this, needs not, no, he must not, flatter himself any longer, that he has any, even the least jot of holiness in him or about him. No, if you will read your Bible, and examine your heart, you will soon have proof upon proof, that in you is no good thing. So far from possessing any inherent good in your heart, you will find it is the fountain of almost every evil thing. Out of it proceeds "adultery, fornication, uncleanness, lasciviousness, idolatry," or which is the same thing, more love of the world than love of God; "witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God." Gal. v. 19-21.

Now sinner, are you not guilty of many of these things? I do not ask you if you are guilty of *all* of them; but are you not guilty of many of them? Every one of you must plead guilty, and that to more than one of these abominable sins; and the apostle's meaning certainly is, if you are guilty of even one, you shall not inherit the Kingdom of God. This declaration harmonizes, too, exactly with that of St. James, in which he declares that, "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Now does a single one of you, my readers, still cling to a vague, forlorn hope, that God will save you

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somehow without being born again? It is a deception of the devil, for Christ assures you in John iii. 3, and in many other places that he will not. Are you trying to persuade yourself yet, that you are so good;—being, as you think a little better than many professors, doing so very few of the things just named, that God, through his mercy, will take you to heaven without being born again? Let not your deceitful heart deceive you into hell. You had better read and believe what God has told you as quoted above, as well as in so many other places. Rest assured, my dear sinner, that all the abominable sins of which *you* are guilty, will stand up together in the judgment, to bar you out of heaven, and cast you down to hell.

They form separate reasons, then, why a man cannot see the Kingdom of God, except he be born again. You see, too, from this, that your heart is unholy. Write this upon your very heart itself, though *you* may have esteemed it almost passable, because some professors are worse. Yet mark it, this does not make *your heart* any better, nor will it help *you* any in the judgment. Your own heart is unholy, yes,—I mean *your* heart, sinner. I care not how good it is, I mean not to except you, because God has no where excepted *you*, among all of Adam's race, all of whom he declares to be unholy by nature. What right have you, then, to except yourself? Does it make your case any better, or your position safer, in time and in eter-

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nity for *you* to make this exception, when *God* does not? No. If you should go into eternity with this exception in your mouth, and stand up in the judgment before God, you would be like the man at the wedding, without having on the wedding garment, *you would be speechless*. It matters not how moral *you* may esteem yourself, if you have not been born again, *God* esteems you a sinner; therefore you see the necessity of having every sinful propensity of which you are even inwardly guilty, removed, or entirely rooted out. This rooting out of every sinful propensity, together with the pardoning of sin and the implanting of holiness in the heart, is what constitutes being born again, or the New-birth.

But my more well behaved readers must indulge me a little, while I address myself to some other classes of sinners; for I have been speaking, more than otherwise, for a little while past, to a class which is somewhat careful to preserve at least, some outward regard for morality.

O ye adulterers, fornicators, lovers of brothels, of doggeries, ye drunkards, blasphemers, profane; ye gamblers, sabbath-breakers, and swearers; ye corrupters of morals, and of the pure religion of the Bible; ye cunning, ye hypocrites, swindlers, defrauders, murderers; ye scoffers, at God, and haters, and slanderers, and persecutors, of God's people; ye disturbers of the peace, of the worship of God; ye backbiters, deceivers, and all ye liars;

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ye doers of evil in the dark or in the day,—tell me I say, if those who are somewhat moral, cannot see the Kingdom of God without the New birth, how, I ask ye, how can ye escape the damnation of hell, O, ye armies of your father the devil?

In each class here named, as well as in some scores not here included, does not every man see multiplied reasons why a man cannot see the kingdom of God, except he be born again? When we reflect upon the astonishing number of the classes of the wicked, the astonishing multitude which belongs to each class, and upon the infinite number of sins of each one of each of these classes, no one can be any longer surprised that our Saviour declares that, “Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.”—Matt. vii. 13. Here are reasons, then, without number, why no man can see the kingdom of God without having his heart purged, and his sins washed away by the “blood of Jesus Christ which cleanseth us from all sin.”

This part of my subject is so important that I dare not yet leave it. Another reason why none can see the kingdom of God without being born again, is this; God declares that, “The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Now I suppose at least nine out of ten of my readers, have never once thought that this declaration of

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God is applicable to them. Not one in fifty, perhaps, on hearing this declaration, ever thought for a moment, God intended or meant to say by it, that *his own* mind is enmity against God. No, says almost every one who hears or reads it, this is not applicable to *me*, I am certainly not intended, because I am sure *my* heart is not "enmity against God;" though I am ready to believe that it is applicable to almost every one else. Thus the devil makes *you* disbelieve God, and believe a lie that you may be damned; and thus did he act with your old mother Eve. How easy a matter was it for him to persuade her to disbelieve God and believe him? and how easy a matter has it been for him to make *you* do the very same thing all your life, even till now? This is not all. He makes thousands of you believe, that, so far from your minds being enmity against God, you really love God, at least some! and yet you are willing to acknowledge all the while, that you have never been born again! O what infatuation! what gross darkness, what fearful blindness! True it is indeed, as the Bible declares, "ye are taken captive by the devil at his will." So true to the letter, are these remarks, that a great majority of the most abandoned, and wicked of our race, will not believe that even their hearts or carnal minds are enmity against God. Do you not see now to some extent, how it is that "unbelief is a damning sin?"

Now sinner, what part of the Bible authorises

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you to believe that *your* mind is not enmity against God? No part of it. Have you ever had a revelation from heaven, informing you that it is not? No. Then I tell you to cease believing the devil, and disbelieving God, to the great peril of your soul forever, unless you fancy, forsooth, that you, like John, were sanctified from the womb. Unless you can make this last plea, which I suppose you will not pretend to do, God says you are a sinner, for he says "death passed upon all men, for that *all* have sinned." If you are a sinner, *your* heart is precisely as God says it is, *enmity against him*. I care not how many good works you may plead for justification, God says "by the works of the law shall no flesh be justified," and also that ye are dead in trespasses and in sins. Hence, the necessity of being born again, regenerated, made alive again to God and to holiness; having this carnal mind which is enmity against God, slain and taken away, and Christ the hope of glory formed within you. But as this is one of the strong holds of Satan, I shall not make any more apologies for dwelling upon it still longer. I will now prove to the sinner, even to the satisfaction of the best one who reads this, that *his* heart or carnal mind, is enmity against God; for unless you believe this, you will not seek to have this carnal mind removed or changed, and if you die with it, you will be excluded from heaven, and shut up

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in hell. The proof, then, which I promised. Do you love God? Yes, say a hundred voices at once, perhaps. Well now stop, and do not be too sure; you are now settling things for eternity. Your happiness, or misery forever, depends upon settling this question aright perhaps. Again I ask you, do you love God? Now stop till we consult the Bible on this question. I have already cautioned you not to hold an opinion touching your everlasting happiness, unless it is supported by that blessed book. You say you love God. Now what does God our Saviour say? In John xiv. 21, he says, "He that hath my commandments, *and keepeth them*, he it is that loveth me." Again in John xv. 14, he says, "Ye are my friends, *if ye do whatsoever I command you*." God, not willing to leave any man in uncertainty, or without the means of finding the truth on this important point, declares again in 1 John, that, *This is the love of God, that we keep his commandments.*

I have already shown you from the word of God, that *you* are a sinner, no matter how good you may esteem yourself. But as I know that very many of my readers scarcely believe this, I will again prove it from the Bible. In Romans, iii. 23, God declares that "ALL have sinned and come short of the glory of God." Are *you* included here; O ye of little faith, and slow to believe? Again in Romans v. 12, he declares that, "Death passed upon all men, for that ALL have sinned.

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Other Scriptures might be quoted to prove the same thing; but here are two plain declarations of God on the subject, and if you will not believe these you would not believe the others either; nay, you would not believe though one should arise from the dead and declare it to you. Then it is sufficiently manifest from God's word, that you are a sinner, let your good opinion of yourself be what it may. If you are a sinner, you do not love God, your declaration that you do, to the contrary notwithstanding. Look above at the passages just quoted on this subject. Read them again. "He that hath my commandments, *and keepeth them*, he it is that loveth me." "Ye are my friends, *if ye do whatsoever I command you*." "THIS IS THE LOVE OF GOD, *that we keep his commandments*." Let us now see if you keep his commandments: you say you love him, and God says if you do, you keep them. God says that he "now commandeth all men every where to repent." Have you obeyed this command, have you repented of your sins with a godly sorrow which has led you to forsake them? No, you know that you *love* your sins, that you cleave to them as idols. So true is this, that God's threatening you with the torments of hell, has failed to persuade you to repent of them, and to give them up; for you have known from childhood that he declares, in his word, that "Except ye repent, ye shall all likewise perish." Yet you have

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not done this, you have refused all your life to do it, you *now* refuse to obey, to try to keep this first command of God to the sinner; for it is the first one which *you* have to obey: and except ye obey it, except ye repent, ye shall die in your sins; ye shall perish, as good as you try to persuade yourself you are. Now how do you dare to say you love God, when he tells you again and again that you keep his commandments if you do, and you know you obstinately, wilfully, and knowingly violate his command to you *now* to repent of your sins, and that you violate this command every day you live? Thus saying, you try to make God a liar. What ignorance! what presumption! Does not this look, at least a little like *your* "carnal mind is enmity against God" sure enough? Does it look much like you love him, while you continue to live in the wilful and daily violation of this command? Does it not rather prove, that in your heart you even hate God, instead of loving him; though you have perhaps not known it before? Does it not prove that *your* "heart is deceitful above all things, and desperately wicked?" But this is not all. God says if you love him, you keep his commandments. He does not say that you *will* keep them, but that you *do* it. I will not mention all his commandments; but I will name enough of them to convince you, if you will be convinced from God's word, that you do not keep his commandments, consequently that,

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you do not love him, and consequently, too, that what he says is true, and applicable to you, viz: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

God commands you to love your enemies. You know you do not love them. No, you hate them, and you are sensible of it. As you violate the command first named, and that continually, even so do you violate this, too, and that every day you live. So far from loving your enemies, you rack your brain to find means of tormenting them, of rendering them miserable. Is this like loving God? is it like the spirit of Christ? Nay, poor sinner, nay, you must know that it is the very opposite of loving God; you must know that this spirit is not the spirit of Christ, but the spirit of the devil. Now you know that God tells you, that, "He that hath not the spirit of Christ, is none of his." You must, therefore, know from these tests, that so far from loving God and being his children, your heart or carnal mind is enmity against him; and that you are a poor deluded child of the devil who has blindfolded you, and who is leading you captive at his will.

Moreover, God commands every one to do good for evil. Do you comply with this command? If you love God, he says you keep it: but you know that you always violate it, that you do

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evil for evil, that you even do evil for good very frequently; therefore you know that you do not love God, that you have not his Spirit within you, but the spirit of Satan. Do you not see that, with all your goodness, your carnal mind is enmity against God? Why strive any longer to conceal this awful truth from your own understanding? God knows it is so; the devil, your enemy knows it is so; and you too ought now to know it, and to acknowledge it also, that you may apply for the New-birth, by repentance towards God, and faith in the Lord Jesus Christ.

God commands you to pray for your enemies; but in your heart and thoughts, you curse them; and perhaps you curse them with your tongue also. Thus, you violate this command, too, just as you do all the others which I have named. Yet, in the face of all this, and of God's repeated declarations that if you love him you keep his commandments, your poor deceitful heart is daily acting in conjunction with the devil, in trying to make you believe, or faintly to hope, rather that you love God.

He commands you to love your neighbor as yourself. This one, too, you have never complied with; nay, perhaps you have never once tried to obey it. The Lord also commands you to do unto others as you would have them do unto you. Now, sinner, can you say you ever did this in your life? Do you not know, and acknowledge that you live

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in the habitual violation of this command? Yea, O, vain man! thou knowest it. God commands all men every where to pray. Did you ever pray in your life? Perhaps you have prayed a few times; but you have long since quit. Thus you say you love God, while you are, at all times violating his commandments, and neglecting to call upon his name in prayer! What folly! What madness! I need not name any more of the commandments. You violate, every one which I have yet named; and the truth is, you violate his commands every day of your life; and yet, strange to say it, *you* say you love God! and *he* says if you do you keep his commandments. Do you not see, now my unconverted reader, that you have hitherto been mistaken, that you do not love God, that so far from it, your carnal mind is enmity against him? Is not your enmity now clearly proved, from the fact that you are constantly violating his commands, and taking pleasure in doing so? If your heart were not enmity against him, you would love him indeed, and you would love his commandments, which he assures you "are not grievous," and you would love to keep them, and you would lament, and loathe yourself every time you violated one of them, and you would ask God's forgiveness for it also. Now do you not see that these wicked and rebellious propensities of your heart will have to be changed or taken away, before you can be a child of God, prepared to keep his commands? Do

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you not see that this enmity, which leads you continually to violate God's commands, must be entirely removed before you can quit this, and become a follower indeed, of the meek and lowly Saviour?

From what has now been said in this chapter, does not every candid reader see numerous reasons why no man can see the kingdom of God except he be born again?

If you are an honest man, you must by this time perceive, that your heart is full of pride. There is no pride in heaven, though hell be full of it; precisely of the same kind, too, with yours. It has been proved also, that your heart is unholy, that it is depraved, that it is sinful, that it is enmity against God, that you habitually violate the commands of God, that you hate them, and take pleasure in acting wickedly. Now, there is nothing unholy in heaven, as you must know; there is nothing there, which is corrupt, sinful or rebellious; nothing there, that hates God or his commandments, or that violates them, or takes pleasure in displeasing God in any way. You cannot fail then to see the indispensable necessity of every one of these unholy things being removed from your heart. You cannot avoid seeing many of the reasons why you cannot see the kingdom of God except they be removed. You must, moreover, now begin to see some of the reasons why the blessed Saviour says so emphatically, "Verily,

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verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

Although I have not yet named one sin of a thousand, of which even the best unconverted man is habitually guilty, nor do I expect to do it; yet, I have named a sufficient number to show every one how to examine his own heart for himself; and to find out, and know every thing about it. If you will follow out this examination, remembering to keep your Bible in your hand, and not forgetting to pray, you will find, ere you are done, that, "From the sole of the foot even unto the head, there is no soundness in you," but that you are full of "wounds and bruises and putrefying sores."

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CHAPTER III.

WHY MEN CANNOT SEE THE KINGDOM OF GOD WITHOUT BEING
BORN AGAIN.

God, in the Bible teaches us, that the "heart is deceitful above all things and desperately wicked;" and asks, "who can know it." Now the truth is, the heart of every unconverted man, is precisely that deceitful, and that wicked, and that hard to be known. The unconverted, however, are as slow to believe this, as they are to believe that their "carnal mind is enmity against God." Yea, ninety nine hundreths of the unconverted conclude, without examination, that *their* hearts *are not* deceitful above all things and desperately wicked. They think it altogether probable, however, that this declaration of God will hold true with the majority of their fellow sinners. Is not this disbelieving God; is it not making him a liar again? God makes no exceptions in favor of any sinner, no matter how moral,—he says "the heart is deceitful," and every man, acquainted at all with language, knows that it means the heart of all mankind. He does not except *you* then, sinner; yet you except yourself, as though that would avail you any thing in the day of judgment. He tells you of the wickedness and deceitfulness of

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your heart, and that for your own benefit, too, not to reproach you, or to render you unhappy, but to influence you to "repent and be converted;" but you obstinately, and blindly refuse to believe him, and choose rather to believe your deceitful heart, and the devil. Does not this again show to some extent, why it is, that unbelief is a damning sin?

Not one of you knows the tenth part of your deceitfulness, and wickedness of heart; and the reason is, you do not want to know, and therefore, you neither search the Bible, examine your heart, pray, or do any thing else to inform yourself of the extent of your hypocrisy, and wickedness. Does not this conduct clearly show that ye "love darkness rather than light," that ye will not come to the light, lest your evil deeds be reproved; and that ye will not come unto Christ, that ye might have life? Yea, sinner, thou knowest these things are so. Thou knowest that "thou art the man," the very man, to whom all these things are applicable. The truth is, you must come to the light of Divine Truth, and that prayerfully, before you find out what manner of man you are. But this you will not do, because you do not wish to know. Now I must tell you, unconverted man, that you will be led captive by the devil at his will, and your own deceitful heart will help him, too, until you do this; even until you examine and know the extent of your heart's deceitfulness and wickedness. Did you never hear of God's giving up a hardened

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stubborn sinner, to believe a lie that he might be damned? What lie do you suppose it is? Why, in your case, it is doubtless this very lie of the devil, that *your*, heart is not "deceitful above all things and desperately wicked,"—that it is not "enmity against God," that it is so far from this, that it loves God, and is, on the whole, a pretty good heart; and that God will violate his word and take *you* to heaven without the New birth. Now here is not only one lie which you believe, but several; either of which is sufficient to damn your poor soul while you continue to believe it.

Every natural man's heart, then, is "deceitful above all things," without distinction of persons.

This deceitfulness acts, so to speak, in two different directions. It acts upon itself; and it acts upon every human being with whom it comes into contact; and that in almost every transaction of life, from childhood down to the grave.

What a picture of the human heart! Yes, deceitfulness is a part of the heart with which every human being begins to exist. The infant does not learn to talk, before the mother, yes, the fond mother, the father, and every one that approaches it, all begin, by various means, to bring into action, this latent spark of deceitfulness, this leaven of hypocrisy, with which every one is born. Thus, parents begin to fit their offspring for Satan's service, before they are able to lisp the sacred name of their Heavenly Father. Ten thousand foolish,

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wicked, deceitful, hypocritical pranks and tricks are played off before them, by their fond parents, without once suspecting that they are thus qualifying these tender shoots for the service of the devil here, and for a residence in hell forever hereafter. Often does the mother *affect* to be angry before the child, when it knows to the contrary, to be crying, when she is not, and daily does she lie to her child to please it, or to terrify it. She calls upon this thing or that, or upon some servant, thousands of times when she does not design to be heard by any thing under the sun or above it, either animate or inanimate; and the child soon learns that it is all an idle mockery, a piece of deception, that it is downright lying. Thus children are taught, by mother and father, the hellish sins of lying and of hypocrisy, even in the cradle. They enter into existence with a depraved corrupt heart, inherited from Adam; and they are so tutored, that they grow up and go out into the world, *constitutional* hypocrites and liars. I have often been surprised at seeing parents first lie, and act the hypocrite before their children continually, and then wonder why their children are such liars and hypocrites, "seeing," as they will say, "I have always taught them to be candid and truthful." Parents, take warning from this hint. From this hasty glance, first at the original corruption of heart which every human being inherits in com-

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mon from Adam, and secondly, at the daily practice of parents towards their children, my unconverted readers will see some part of the reason why it is so hard for them to believe, and see, and know the extent of their heart's deceitfulness. The root of the whole matter came with them into the world, and formed a part of the very man himself. This root has been unceasingly cultivated and nourished from infancy to adult age, by the unsuspecting parent; and the man enters into the busy scenes of life, with a heart "deceitful above all things, and desperately wicked, who can know it?" and no one scarcely ever suspects, that this is so; no, not even the most wicked and hypocritical. The sinner's own heart, too, always assists in blinding his own understanding, and keeping his suspicions asleep. It has already been said that one employment of the deceitful heart, is to make the sinner believe that his heart is, so far from being as deceitful as the Bible declares it to be, a pretty *good* heart on the whole,—much better than a number of his neighbors, who make profession of religion. Thus does this deceitful heart act with the poor sinner, causing him to have such a fine view of himself, that he first faintly hopes, and after awhile hopes very strongly, that God will take him to heaven without being born again. When the Lord takes his Holy Spirit from him at last, he then, not only hopes faintly or strongly, that this will be his happy lot, but he

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now actually believes it; the Lord having now given him up to believe a lie that he may be damned. "And for this God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thess. ii. 11, 12. Their "judgment now of a long time lingereth not, and their damnation slumbereth not.—2 Pet. ii. 3.

Hence we hear even Tom Paine declare his firm belief of being happy hereafter. If he were candid, his belief is easily explained by the above passages. From these, as well as other passages, it is evident that God sometimes, seeing the sinner will *not* turn at the reproof of his Holy Spirit,—takes it away from him, and gives him up to believe some lie or other, that he may be damned. What a fearful truth. Sinner, cultivate the wooings, the drawings, the teachings, even the reproofs of God's Holy Spirit. Never quench them:—I say again, to every one of you, "Quench not the Spirit;"—I *charge* you not to do it.

It is not for want of Divine Truth, that sinners do not understand the deceitfulness and wickedness of their own hearts, for they have the blessed Word of God every where among them; *but they scarcely ever read it*, and never, to know what kind of a heart theirs is. Neither is it because Christ has not died for them, that sinners are deceived, by their deceitful and wicked hearts, into

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the belief that their hearts are tolerably good, that they are better than most men's, and that it will therefore go well with them. Nor yet is it because God does not love the sinner, and the Holy Spirit moves not on his heart, that he hopes faintly, or strongly, or even believes, that God will take him to heaven without being born again. Not only the moral man and moral lady, (and every *lady* ought to be moral,—yes religious too,) are made to hope for heaven without the New birth; but even the most wicked, the most profligate and abandoned of mankind, almost universally hope to get there, and that without the least expectation on their part, of repenting of their sins and “being born again.” What is all this, but the blindfoldings of Satan, and the deceptions, the deep deceptions of a deceitful heart! deceptions which reach down to the bottomless pit?

God declares that the wicked shall be turned into hell with all the nations that forget God. He declares that the liar, the hypocrite, the drunkard, the abominable shall not enter into his kingdom; that nothing *unclean* shall enter therein. Now notice it sinner, he further declares, the “*unbelieving*,” with many more characters, “shall have their part in the lake which burneth with fire and brimstone: which is the second death.”

Now every sinner is unbelieving. His heart is full of unbelief as well as of enmity, deception and wickedness. God declares the wicked shall go

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away into everlasting punishment. The sinner knows *he* is wicked, *yet he does not believe* that *he* will be turned into hell: he hopes, some how, to be admitted into heaven without the New birth.

God declares the "carnal mind is enmity against God," &c.; the sinner knows his mind is carnal, and not spiritual, *yet he does not believe* that a word of this is applicable to him. Thus he disbelieves God to his face, and yet hopes to be taken to heaven without a change, or without "being born from above."

God declares that "to be carnally minded is death, but to be spiritually minded is life and peace."

The sinner knows that *his* mind is carnal; but he does not believe that this carnal mind will lead to the second death, or that to be spiritually minded is either life or peace: yet this sinner hopes to get to heaven without the New birth. God declares that nothing *impure* shall enter there. He knows that he is impure, that he is nothing else but impurity, wickedness, loathsomeness, and putrefaction, inside and out: yet this poor blinded, impure, and loathsome *thing* hopes, perhaps believes, that he will be admitted into heaven, where every thing is *pure*, holy, and clean, but himself, a poor filthy creature! Thus does he disbelieve God again.

God declares that, "except a man be born again

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he cannot see the Kingdom of God." The sinner knows *he* has never yet been born again; yet his poor deceitful heart makes him hope, perhaps believe, that God will suffer *him* to see the Kingdom without being born again. Thus he disbelieves God again. Do you not now see more into the reason why unbelief is a damning sin?

God has said that the "unbelieving shall have their part in the lake" &c.; you disbelieve this too. Now, sinner, what is it that your poor, sinful, deceitful, wicked heart does believe? Do you not see plainly, from all you have now seen of the enmity of your carnal mind, of its pride, of its unholiness, of its deceitfulness and wickedness, compared with God's declarations, that *he* must change so as to become an entirely *new God*, or *that, you must be changed*, so as to become an entirely new creature in Christ Jesus? You have been disbelieving God now long enough; you have been believing the devil long enough; you have suffered your poor rebellious heart to lull and deceive you long enough: and have you not served the devil now long enough? The devil has been promising you some fine reward, all your life for your rebellion against God, and he has always disappointed you, though you have served him faithfully. Sinner, hear it;—his promises are all lies, for "he is a liar and the Father of it."

If you have been observing your own heart closely while you have been reading these pages,

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you have observed many more reasons why you cannot see the kingdom of God without the New birth, than I have dwelt upon. Yet you still cling to the vain and wicked delusion of getting to heaven without it. You yet persist in a life of sinfulness, of wickedness, of open rebellion against God; and still you have the madness to hope that God will reward you! Yes, yes, undone sinner, he *will* reward you, he has told you he would,—he will perform his promises, for he is not forgetful of them, or slack concerning them. Hear, sinner, hear; he has told you *how* he will reward you. You spend your life here in sin, and God the eternal Judge of all the earth says, "*The wages of sin is death!*" I tell you to look at it, and read it again, and hear it, "THE WAGES OF SIN IS DEATH!"

The devil whispers, "This will not be *your* end," and your deceitful heart helps, as usual, to deceive you into the belief of the devil, in opposition to God. As your mother Eve was, so are ye. God said, "in the day thou eatest thereof thou shalt surely die;" and the devil said, "thou shalt not surely die," and she believed him, and disbelieved God. God says "The wages of sin is death,"—the devil says "It is not death," and you believe him, and disbelieve God. Do you not again see why and how it is, that unbelief is a damning sin.

Sinner, unbelief will not always be found in your

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heart. It is the cause of your leading a life of sin, and disregarding the entreaties and warnings of God. Perhaps you will die in this sinful condition, and with the rich man, lift up your eyes in hell, "being in torments." *Then*, poor sinner, *then* unbelief will not be among *your* sins. You will behold upon the everlasting walls of hell, written in flaming letters of liquid fire, "The wages of sin is death." The very appearance of your old Master, the devil, whom you served on earth with so much zeal expecting a better, a happier reward, his forehead glazed like the potter's vessel, by the sulphureous flames of hell playing around it for thousands of ages, his eye-balls red and sparkling with eternal fire, while his roarings of despair cause hell's sooty walls to tremble, all will proclaim, that "The wages of sin is death."

When you are tossed up and down upon this "lake of fire and brimstone," upon its fiery billows, now sinking down deep, deep,—now boiling up to the top, you will *feel and know* that "*The wages of sin is death.*" When you look around you, and see there, all your wicked acquaintances who have gone before you, male and female, rolling in horror, and black despair upon hell's everlasting billows, you will know by experience and observation, that, "The wages of sin is death."

When you endure the wrath of God, poured out upon you without mixture, for ten thousand years, you will still know that, "The wages of sin

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is death." When you feel the sting, and gnawings of the worm that never dies;—when you try to number the millions which people hell, all of whom had been wicked, rebellious, and sinful in this life, you will be reminded by these, and by ten thousand other things that, "*The wages of sin is death.*"

Now, fellow sinner, what think you of these things? I do not write to amuse you: we have too many books, and newspapers already, which have been written and published expressly to amuse, and for no other object. But the greatest misfortune for our country is, that many, if not most, of these publications are intended not only to amuse, but to do so at the expense of good order in society, as well as of morality and religion. My object, I again repeat, is not to amuse you;—nay, it is a higher object I have in view. To *benefit* you, not in a temporal sense, but in a spiritual sense, and through vast eternity, is the object of my writing. Are *you, sinner*, interested, in any degree, about your happiness or misery in the future world? If you are not, it is an evidence, not that you are safe, and that it will be well with you there, but that you "are dead in trespasses, and sins." What think ye now, sinner, of yourself,—of the very self in which dwell so many things calculated to bar you out of heaven forever, unless they are removed or changed? Have you not, with all your predilec-

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tion and partiality for *self*, seen several reasons, while reading the foregoing pages, why you cannot enter into the kingdom of God without being born again? Now I do not show you these reasons to reproach you, or to torment you before your time, but through the fond hope, that, seeing them, you may then be persuaded, straightway, to seek God. Therefore with this object in view, I shall prosecute this part of the subject still further, as there are numerous other reasons, existing on the part of every sinner, besides those I have already named, why he cannot see the kingdom of God without being born again. I pursue this course, because no sinner will seek God, till he knows that he cannot see his kingdom except he be born again.

CHAPTER IV.

WHY MEN CANNOT SEE THE KINGDOM OF GOD WITHOUT BEING
BORN AGAIN.

One of the first objects to be gained, in order to persuade any sinner whatever to repent of sin, and seek for its pardon till he obtains it, is, to acquaint him thoroughly with his own heart. Such a thing as a sinner's remaining indifferent about his salvation, or even inactive, after having *fully* acquainted himself with his own heart, never has been seen, and it never can be. No man can see himself exposed to the fire of fifty cannon, and yet remain either indifferent or inactive. No man can suddenly awake from sleep, and find himself surrounded by a hundred blood-thirsty savages with drawn knives and tomahawks, and remain indifferent or inactive. No man can find himself situated within a building wrapped in flames, and still be careless or inactive. Neither can any man, become *fully* acquainted with his own heart, and then remain careless or inactive about his salvation. The truth of the matter is, that the sinner who becomes really acquainted with his own polluted heart, can no more be inactive or indiffer-

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ent, than the man exposed to the thundering cannon, or the one surrounded by the blood-thirsty savages, or that one within the building wrapped in flames ready to consume him.

Now, does not every man know that neither indifference nor inactivity, constitutes *safety*, in any point of view? Every man, and even every child, may know this by reflecting a little. You reside, we will suppose, at the base of Mount Etna: the day is calm and clear—the sun sets unobscured by a single cloud, and there is no indication of an eruption. You, therefore, retire to rest, undisturbed by any fears from the volcano. You are indifferent about it, and you remain quiet and inactive. Presently, however, a friend knocks at your door, and informs you that a sudden, and great eruption has taken place, and that an ocean of liquid fire is almost ready to swallow you up! Does your indifference, or inactivity in this case, form any part of your safety? for you are both indifferent and inactive. No; you know too well that these things form no part of your safety: so far from it, you know that, while they remain, they increase your danger. You know also, that the very first thing to be done, that you may escape from this very danger, and avoid a terrible death, is, to be made acquainted with it by some friend, that you may first feel solicitude yourself, and then exert your own agency in fleeing from the threatening danger.

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Now sinner, you feel tolerably, I might say, comfortably indifferent about your salvation; and you are entirely inactive. You are doing nothing which God commands you to do, to save your immortal soul. This indifference, and inactivity arise from your *ignorance of your danger*; for you are really in much more danger than if placed, as supposed at the foot of Mount Etna. Now sinner, do you wish to know why you are so *ignorant* of your danger? I will tell you plainly, a few of the reasons. You do not know your own heart, you do not know how wicked, how unlike God, and how unfit for heaven it is. This is true, and you must be told of it, and you must know it, though it be unpleasant.

Again;—the reasons why you do not know your own heart, are, in the first place, you do not wish to know it. In the next place, when the Holy Spirit reproves, or moves upon your heart, to influence you to know yourself, and to flee the wrath to come, and seek God, you stop your ears, as it were, to his admonitions and entreaties and will have none of his reproofs and teachings; you close every avenue by which he approaches your heart, lest he should convince you how wicked you are. Thus you quench the Spirit, which God commands you not to do; and thus you grieve him away, and thus you do not learn how wicked and unfit for heaven you are.

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But another reason why you are so ignorant of your own heart, is, when you hear God's ministers declare the wickedness of the heart of every sinner, it all passes by unheeded by *you*; or if heeded, you not only disbelieve it, but perhaps many of you abuse the poor faithful minister, or even curse him for declaring the truth to you, as God commands him to do! Oh! shame, where is thy blush!

But sinner this is not all. When you read God's own word on the subject, you will not believe it. I have already, on several occasions, tried to turn your attention to this very solemn fact. You will not believe God, and God must be believed, or you will be damned.

Now sinner, please to read this chapter again from the beginning to this place, and you will see, to be short and comprehensive, that your *ignorance* of your own heart, and consequently, of your danger, arises from your not believing God, his ministers, and the influences and teachings of the Holy Spirit.

Now to remove this ignorance, *and this* unbelief, and to persuade you to repent of sin and to be born again, without which you cannot see the Kingdom of God, behold Chirst, the "Lamb of God who taketh away the sin of the world!" Listen, too, to what he says, and recollect why he says it. "Behold" says the Saviour, "I stand at the door and knock, if any man hear my voice and open the door, I will come in to him and will

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sup with him and he with me." If you will open your heart to him he will show you the reasons why you cannot see the Kingdom of God except you be born again. Yes, sinner, he will show you all the reasons which I have named, and many more. He will teach you that your own poor heart, about which I have already said much, affords many reasons, in addition to these already mentioned, why you cannot see the Kingdom of God without being born again. Of the remaining reasons, I deem it important to notice a few more. You love the world, and the things of the world, more than you love God. God says to every one "love not the world;" that is, you must love God supremely, and the world subordinately. Now it may be, that the devil, together with your deceitful heart, is still persuading you that you love God, and keep his commandments, notwithstanding what has been said to the contrary, on this subject, in Chapter II.

Then turn to that chapter, and read again, what is there said upon this subject. But still further to prove to you, that you do not love God, but love the world, and the ways, and things of the world, more than you love God, I will use a few additional arguments; because your heart must be so changed, as to love God, indeed and in truth, more than the world or the lusts thereof, or you "cannot see the Kingdom of God." Do you remember the case of the rich ruler, who came to

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our Saviour to inquire what good thing he should do, that he might have eternal life? On being informed by the Saviour, that he must keep the commandments, he declared that he had kept them from his youth up; and, he doubtless believed that he had kept them, and that he loved God more than he loved the world. To convince this young man of his sad error, and that he really loved the world more than he loved God, and had not kept his commandments, but lived in the daily violation of them, the Saviour required him to go and sell all he had and distribute among the poor, and to come and follow him, assuring him he should have riches in heaven. The young man then went away sorrowful. Why? Because his heart was not right in the sight of God,—because he loved his riches more than he loved God; because he had never kept the commandments as he supposed; because he had never been born again.

Now this single case, selected from the New Testament, aptly illustrates the precise condition of thousands of the human race. They forget, in the first place, that their “hearts are deceitful above all things, and desperately wicked;” and, in the next place, when reminded of it, they will not believe it. Nay, they rashly persist in the belief that they are even better than many christians,—that they are quite moral,—that they keep the commandments,—that they love God—even more, much more than they love the world. Now let

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me say to every one, that it is in the power of every human being to settle this question, and to settle it quickly, and correctly;—nothing is more easy. Take the case of the rich young ruler, and note the circumstances carefully. He was very righteous in his own estimation, and loved God much, —even much more than he loved the world; and it seems that he was sincere in this belief. The Saviour gave a TEST, designed to enable, not only him, but every one in all ages, to determine certainly whether he loves God and keeps his commandments or not. What is that test? Why sinner, the following is precisely the test, in spirit and substance: *Is your love for God and his commandments such, that you know you would give up every earthly possession and enjoyment, if God should require you to do it?* The young man's love for God was not strong enough to prompt him to do this; therefore, this test proved to him that he loved the world more than he loved God; consequently, when this test was applied, he went away sorrowful. Every sinner may use the same test: Christ designed it, not for the rich young man only, but for every sinner.

Now just so soon as the sinner asks himself honestly the question, "Is my love of God such, that I know I would give up every earthly possession and enjoyment, if God should require me to do it," his heart would honestly answer, "It is not;—I love my earthly possessions and pleasures more

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than I love God." His heart, then, is not right with God. Therefore it *must*,—IT MUST, be so changed as to love God more than it loves the world and its sinful pleasures, or he never will be permitted to see the kingdom of God.

But to prove to you beyond the possibility of a doubt, that you do not love God, let me remind you of some things which you are guilty of. Do not pass over it, sinner, or turn away: if you are guilty of but one of the things which I am about to name, you do not love him; and, therefore, you are unprepared to meet him, unless your heart be changed—unless ye be born again. If your heart *is* in this condition, God knows it, and you know he knows it. You may have succeeded so far, as already said, in deceiving yourself into a kind of belief, or rather into a kind of trembling, anxious hope, that your heart is right with God; or rather, that God will take you to heaven as you are: but you must know that you cannot deceive God, and that you cannot see his kingdom except you be born again, if you are guilty of anything I am about to name. Did you never tell a lie, sinner? Are you not in the daily habit of lying a little? I do not know whose hands my little book may fall into, nor do I know how many of my unconverted fellow-creatures may read it: of one thing am I sure, however, and that is, that every unconverted soul who shall read, may justly be ranked under

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this head—*liar!* This may startle some of my readers, and perhaps others are ready to become angry with me; but, in the language of the good old apostle Paul, let me, my friends, ask, "*Am I therefore become your enemy because I tell you the truth?*"—Gal. iv. 16. Nay, my friends, I am not your enemy, but your friend; and design, not to *mortify* your feelings, but to *profit* you by what I say to you; though necessity compels me, now and then, to say things which are unpleasant, yet true.

It is true, no doubt, that a few who read, may not on every occasion, be guilty of this horrible sin. Let me say to you who think you are seldom guilty of this vice, however, to look into your words and actions closely for a month past, and your memory will be able to call up several very ugly looking lies: Besides this, you oft-times wilfully deceive a fellow being by words or actions, or both; and perhaps think you have done a *smart thing*, from the very fact, as you wickedly look at it, that you have succeeded, both in deceiving a poor creature, and in avoiding the sin of lying. Shame, shame, shame! You ought to know that *deception is a lie*:—yes, deception is the very *essence* of a lie, and God so regards it, no matter by what means it may be practiced, even though it be telling a truth *in a manner* which deceives. Look at your hearts, ye best sinners, who read this, and tell me if ye can, one time out of every hun-

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dred, that ye have either wilfully lied, or wilfully deceived a fellow being. Did I not tell you the truth when I told you your heart is deceitful above all things and desperately wicked? Rather, when God makes this declaration, do you not now see, and feel, and know that he tells the truth?

But I need not stop to particularize the doings of a very few individuals who have not, as yet, drank as deeply into this stream of black depravity, as the great multitude. Go out into the streets and on the high ways, into the doctor's shops, lawyer's offices, stores, counting rooms, court-houses, jury-rooms, and then take a seat by the side of Mr. Judge, and in all these places you will find few who do not lie more constantly than they eat! Yes, sinner, almost every one of you, without exception, is in the daily habit of lying, and trying to deceive your fellow beings. Lying and deception are often practised by you unblushingly, and unscrupulously, and that from the most wicked and detestable motives. Besides this, you are in the habit of lying, and deceiving, not so much from a motive of gain or revenge, as to show that you *can* lie; and you laugh when you succeed in deceiving a fellow mortal, and you even have the impudence to tell of it, and boast of your smartness! It is an easy matter to know whose children ye are, that act thus. Christ says that the devil "is a liar and the father of it." Again he says, "Ye are of your father the devil, and his lusts ye will

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do." Now remember, sinner, when you are about to lie for gain, or for revenge, or to make wicked men think you are smart or cunning, that God says, "all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death." You must be changed from this love of lying, to the love of God. I think I have proved to you that you are not lovers or children of God, but children of the devil; therefore, "Marvel not that I said unto thee, ye must be born again."—John, iii. 7.

I have said, in the beginning of this chapter that, if the sinner could be made fully acquainted with his own heart, he could no more be indifferent or inactive, than a man in a burning house.

Enough has been said, to show any sinner that he does not love God, and that he is not a child of God. As little as the sinner thinks about it, this very want of love to God, would forever keep him out of heaven. You, therefore, "**MUST BE BORN AGAIN.**" But I wish the sinner to know his heart thoroughly, so that he may be prompted to seek for the New birth. Come then, sinner, go along with me, and let us examine thy heart still further. As I have already said, I do not do this to expose you, to pain you, or to render you unhappy; but I do it to acquaint you with your own sinful, wicked, and polluted heart, that you may seek for a better one, even for a heart which God will permit to enter into the Kingdom of heaven.

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Do you know how many of the things you love, which God hates? And do you know how many of the things you hate, which God loves?

You love to violate the sabbath. God commands you to, "Remember the sabbath day to keep it holy." God says "He that hath my commandments, and keepeth them, he it is that loveth me." Then if you do not love him, you hate him; there is no middle ground. You do not keep his commandments, and you know it; therefore you hate God, and you make known your hatred by violating his commands. Does not this again look a little like your "carnal mind is enmity against God?" God loves the sabbath,—you hate it, and violate it. Does not this look like you are a follower of the devil, instead of a lover of God? Does not this show you, that a great change in you is necessary, in order that you love God and keep his commandments, and dwell with him forever?

How many of you are in the habit of bearing false witness against your neighbour; and how many of you are slanderers, and persecutors of your fellow beings? Yet you all know that God commands you *to do unto others as you would have them to do unto you*. There is not one of you, who does not violate this GOLDEN RULE every day of your life. *You* would have every one speak well of *you* to hide *your* faults, and to speak of your virtues before men. But every day you

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live *you* trumpet forth to the world every fault of your neighbor, and that with a malicious satisfaction; while on the other hand, you industriously *hide his virtues!* O ye hypocrites, slanderers, revilers! “how can ye escape the damnation of hell!” Do you not see many reasons here why your vile, polluted heart must be born again, before you can see the Kingdom of God?

But sinner, let us attend still further to this heart of thine. Is this subject disagreeable, and painful to you, sinner? Doubtless it is: it is so to me. Nevertheless, you *must know yourself*. If, by the blessing of God, I can only succeed in arraying your wickedness before you, so that you will look at it, *and feel it*, and confess it; you will straightway flee from it, as from a deadly poison: and you will flee to God, and, weeping, fall down before him, and cry, “God be merciful to me a sinner.”

This heart then, sinner,—O this heart! this sinful heart of thine is hard to understand; “who can know it?” Listen;—Christ says, “Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.”

We have already seen that, out of it proceed lies, deception, slander and persecution. All these things you love, yea, and many more equally as bad. God, however, declares, his hatred of these things. How very unlike God you are! what indispensable necessity for a great change in you, be-

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fore you can be permitted to enter into the kingdom of God.

But the Saviour says that out of the heart proceed blasphemies also. Yes, out of the same sinful heart from which proceed false-witness, lying, slandering, persecution, &c., blasphemies also proceed. Blasphemy is indignity to God, irreverence, &c. Do you not confess that you are guilty of this sin, too, without proceeding any further? Do I travel in omnibus, hackney-coach, rail-road car, stage coach, canal or steam boat, or on ship board? in all these places my ears are constantly assailed by the most horrid blasphemies. What! a poor helpless worm blaspheme the name of Almighty God! Yes, it is even so; and many of these worms *think it is smart to do so!* And who is it I hear thus blaspheming the name of God every where? Is it "the lower orders of society," "the off-scouring of civilization," "the dregs and filth of a diseased population," and the "niggers," whom I every where hear thus abusing and blaspheming the name of God? Yes it is these. But who else? Why sirs, (I will not say gentlemen, for real gentlemen will not blaspheme God's name,) I hear the priest, not the preacher, the farmer, the mechanic, the merchant, the doctor, the lawyer, the magistrate, the legislator, the congressman, the senator, the judge, the governor. In what very respectable company do I find those who value and pride themselves on account of

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their superiority over the mass of their fellow beings! Yes, let all the *world* know it, for all heaven already knows it; I find them in company with the “niggers,” and with “the very lowest orders of society,” even with the very off-scouring, filth, and dregs of civilization. How very genteel it looks, to see “*the better portion of Society*” thus confounded with such company! But do not our rulers, lawyers, doctors, &c., have a more *refined* way of swearing, and of profaning the name of God, than the “niggers” have? or, at any rate, can they not do this genteel business in a more scientific manner? No;—they have no superiority whatever, over the “niggers” in this elevated and highly honorable business. The “nigger,” the chimney-sweep, the wood-cutter, the murderer, the robber, the out-law, are all as much refined in this dialect of hell, as the governor, the judge, the statesman, &c.; and the former can perform their part as *scientifically* as the latter. But ridicule aside. I write in a state which forbids and punishes the vice of which I am now speaking, by its laws.

A certain judge, whose sworn duty it is to see that the laws are faithfully preserved and applied, within a few weeks of the time, and within a few miles of the place when and where I now write, acting under oath in his capacity of judge, instructed the grand-jury, that, “God dam,” and

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such like are not blaspheming! Habitually guilty of this low, vulgar, and detestable vice himself, he would purjure himself to encourage it, and thereby neutralize the law to punish it. At the very same term of the court, at which this judge thus perjured himself by his decision, a poor man was sent to jail *for perjury*! where he will perhaps remain at least six months before he is tried, and if found guilty, will be sent to the penitentiary! Comment here is useless. It is one example only, out of ten thousand, of the corruption of morals, and deep depravity of our age. The name of the unjust judge in question, however, ought to be handed down to posterity, that the world may know it—heaven knows it already, it is *———. To return from this digression. How true we have found the words of the blessed Saviour, “out of the heart proceed blasphemies,” &c. On the land, on the sea,—by all classes, conditions, and colors of mankind, my ears are assailed from morn till night, by horrid blasphemies. Yes, even at midnight they do not cease. Day and night, therefore, blasphemies, unnumbered, save by Him who will ultimately pour his wrath upon the blasphemers, arise from the earth, until the very atmosphere, as it were, is polluted.

Yes, sinner, out of the heart proceed blasphemies.

* On thinking more upon the subject, I have erased the name;—I may insert it however, in some future edition.

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mies. I have listened at the poor wicked sinner call upon God to damn his soul, and utter blasphemies of the most awful character at almost every breath. Fearful, shameful, awful ! How little do sinners in general think about what it is for the soul to be damned.

God has said, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Accordingly, he enacted through Moses, for the government of Isreal, that, "He that blasphemeth the name of the Lord, he shall surely be put to death." This is another thing that you love, but which God hates, and which he will certainly punish, unless you repent. How, then can ye see the kingdom of God; polluted as ye are with blasphemies? "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

I come now to speak of two more most terrible vices. These I would most gladly let remain undisturbed, were it not that a sense of duty urges me to speak of them. The laws of propriety and decency, forbid the faithful minister from denouncing them from the sacred desk; they have therefore increased and spread themselves to an alarming extent. The great prevalence of the horrid sins which I am about to name, together with the fact that it is almost impossible for the minister to expose them publicly, make it more necessary for

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me to notice them here. I would most gladly conceal from the ladies what I am about to say, but cannot. The vices to which I allude, are fornication and adultery. I will speak of one at a time. I do not intend dwelling at much length upon either of these loathsome and most detestable, and debasing sins.

God, in the beginning, created the human species male and female, with power and authority to propagate their own species. But he designed that this should be done in a lawful, and innocent manner. Accordingly he, himself, instituted marriage in the garden, between our first parents; and thus decreed that all sexual intercourse should be between husband and wife alone, and also that one husband should have but one wife, and one wife but one husband. Hence, the word of God declares that "Marriage is honorable *in all*, and the bed undefiled: but *whoremongers* and *adulterers* God will judge." All can see at a glance, the propriety of these divine regulations. Fornication, and adultery must, therefore, be crimes of the deepest dye. Accordingly God declares, that, "Neither fornicators, nor idolaters, nor adulterers, shall inherit the Kingdom of God." Fornication is the intercourse of a single male or female, with the opposite sex, whether the other be married or not. Adultery is the intercourse of a married male or female with one of the opposite sex, whether the other be married or not.

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And has God declared that the fornicator shall not inherit his Kingdom? He has. Hear it ye libertines, ye young men and old, who frequent brothels and stews, and all ye who indulge in lewdness, whether at public places, or in private; God has said ye shall not inherit his Kingdom. It is enough to pain the heart of a stoic himself, to see the fearful prevalence of this awful sin. Scarcely a young man in a score, throughout the whole country, can plead innocence. The knowledge that God's face is against fornication, and that he will shut out all fornicators from heaven, does not seem to deter them from indulging in this most abominable and degrading vice. For proof of the universality of this loathsome sin, we need look only at one circumstance—the *multitude of mulattoes in the country*. Many other terrible, proofs might easily be offered, all going to prove that this unhallowed intercourse prevails, in our present happy country, to an alarming extent. The consequences of this awful state of things, are truly fearful.

But why need I speak of proof in these matters? Nay, proof is not at all needed. Go out into the streets, ask the males you meet if they are not now fornicators, or if they have not been; and perhaps twenty out of a hundred will say yes, without a single effort to disguise the truth. Yea, so far from any effort to conceal it, perhaps one-fourth

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of them will not only openly acknowledge it, but actually boast of it. So true is this, that the time has come, and we live even in the midst of it, when libertines are as plenty as blackberries; and when they are become so bold, that they not only unblushingly, but boastingly proclaim their deeds in open day, as though they were the most honorable of the whole earth. I ask, why are these things so? Why is it, that a man who is guilty of this low, and beastly sin, would have been banished from civil, and decent society a few ages ago; but he may now be guilty, and yet not only kept in decent society with a full knowledge of his lewdness, but even honored, and applauded? Again I ask, why are these things so? what has produced this lamentable change? what has deluged our land and country with a flood of lewdness, as it were, so that the frowns of heaven are now upon us as a nation? I answer, many causes have operated to produce this unhappy result. I can only name one or two of the principal. One thing which has caused it, in part, is the little regard which the people pay to the morals of the men they are about to place in power. If the great body of the people can only carry a political point, they seem to care little, if any at all, about the morals of the man by whom they succeed. Thus, the most wicked, depraved, and abandoned, are often elevated to high places, where they carry their detestable vices with them, to be practiced

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with more boldness, and to be imitated more extensively, because committed by a "dignitary." Thus, sin and vileness have come to be honored, whilst innocence, honesty, and capacity, have been left altogether neglected. Hence, a trifling theft is punishable by our laws, with confinement in the state prison, while seduction is boldly practiced with perfect impunity; and the hateful, loathsome, abominable, and disgusting seducer of female innocence and happiness, not only walks abroad, but mixes among society, and even among decent female society, and he is often treated with marked distinction by each sex!

But I will name another cause which has operated, and which yet operates, perhaps, as strongly as the one just named, in producing this fearful change, from comparative chastity to abominable lewdness.

The females,—shall it be told? yes it must needs be told;—the females, especially the young females, young ladies, 'the fair sex,' are themselves much to blame for having caused this state of things.

To be as brief as possible, they actually encourage lewdness, by taking the lewd into their society. Nay, more: more times than one have I seen modest, and really chaste young ladies publicly prefer a notorious *rake*, before an upright, and virtuous young man! Indeed, I have known several virtuous young ladies to reject offers from

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the most virtuous and worthy young men in their neighborhood, and then accept offers from notorious rakes, and actually marry them !

The truth is, and it is a sad, and fearful truth, too, the lewd are so universally honored and caressed by the generality of young ladies, that every one now knows that neither fornication, seduction or lewdness, is a bar to decent female society. What a shame !

Indeed it would seem that these things are now become *recommendations*, because every body knows that the basest, and most notorious rake in all the land, is treated with marked attention by nearly every female in the circle of his acquaintance; and that his society is often preferred, before that of honorable, chaste, upright, and dignified young gentlemen. Thus, we have seen two great causes, why this frightful corruption of morals prevails.

They call loudly upon the people to put none in power, but men of "clean hands and honest hearts;"—men who will, by *example*, as well as by *enactment* of laws, help to put down vice of all kinds, and to keep it down. They likewise call, in a voice of thunder, upon young females to nerve themselves up, to set their faces as flints against this vice, and to discard the loose, dissipated, the rakish, from their society; even though they should live single all their lives. Again, this

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state of things calls loudly upon fathers and mothers, to see that their daughters discard rakes and libertines entirely from their society,—that they hold no intercourse with them, that they keep themselves entirely aloof from them.

Once more I say to you, fornicators, hear the word of God: “Neither fornicators, nor idolaters, nor adulterers,—shall inherit the kingdom of God.” You see further reason, then, for being born again. Repent, therefore, every one of you, and be converted, or you shall have your “part in the lake which burneth with fire and brimstone; which is the second death.” “Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God!” How true the declaration of the Saviour, that, “out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies.”

After what has been said, perhaps it is useless to say any thing further upon adultery. The same curse is denounced against this sin, that is against fornication. Then I say again, repent and be converted, or you must be damned. Thus, dear sinner, in our examination of your heart so far, we have found in it no good thing. We have found it to be the very fountain of every thing which is wicked, loathsome, vile, abominable, and degrading. We have found that truly, “it is deceitful above all things and desperately wicked.”

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You now see many reasons, doubtless, why men cannot see the kingdom of God without being born again. I say then to you again, repent and turn to God, and be converted, for I have not told you of one out of a thousand of your sins.

CHAPTER V.

WHY MEN CANNOT SEE THE KINGDOM OF GOD WITHOUT BEING
BORN AGAIN.

For some time, the reader's attention has been principally directed to his own heart. The subject, throughout, has been an unpleasant one. It must be remembered, however, that medicine administered to a sick man often makes him feel worse, and suffer more for awhile. This, however, is not the design of administering the medicine. The intention of the physician is to arrest the progress of the disease, and to heal the sick man. The physician and the patient both know, even before the medicine is taken, that it probably will cause the pain and sickness to be worse for awhile. The sinner is spiritually diseased, being dead in trespasses and in sins. You need only read the Bible very little to know this. This disease, if not arrested, will ultimately produce death, even eternal death. In order to arrest this spiritual disease, God in his mercy, intends that you shall first know that you are sick, that you shall *feel* that you are a sinner, a great sinner, and, that "you must be born again." Without this, He knows you never will apply to the Great Physician to be healed. God, our Saviour, who is the Great Physician,

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knows that the means, or medicine to be employed to arrest this spiritual malady, will make the sinner feel worse, though these means are used, not to make him feel worse, but to cure the disease. Therefore, reader, you need not expect any thing else than to feel bad, even very bad, in your search after salvation.

I hope that you have so far, complied with the request I made at the outset; that is, that you have constantly consulted the Bible, yea, the blessed Bible; and that you have not failed continually to ask God, in humble, fervent prayer, to teach, guide, and convert you. I hope you will continue to do this, until Christ, the hope of glory, shall be formed within your heart. We will now turn our attention from your heart to another subject, in order that we may further see why men cannot see the kingdom of God, without being born again. If you are unfit for heaven, even so very much so, that God in all his mercy, love, and goodness, will not permit you to enter it, you ought to know it; you ought to know all, and not hide, from your own knowledge, a single fact concerning the subject, for *God* knows all your sins; and *you* will be compelled to know every one in vast eternity, if you do not learn them here, repent of them, and have them removed. Then I say unto you again, learn them, search them all out prayerfully, repent yourself of them in sackcloth and ashes, and pray for forgiveness.

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Reader, let me now look into heaven. Let us do it with the deepest awe and reverence. Let us begin, by first falling on our knees, and supplicating the assistance, mercy, and blessing of God. Let us be sure to be guided by our Bible.

Come now, let us take our Bible for our guide, and with deep humility, reverence, and awe, let us look *at* heaven and *into it*. Will we not see why men cannot see the kingdom of God without being born again? Before we enter into this holy place, I pray you to remember what *you* are;—what kind of a heart *you* have,—and how fearfully polluted, and wicked you are.

Now let us look away to heaven. What is the first object you see there? God! Yes, God is the very first object seen there. He fills all heaven with the glory of his Presence. All heaven did I say? Yes, he fills all immensity. Do you not know that you *must* die shortly, and that you *must* appear before this God? Yes, you know it. Do you not know that you wish to be prepared for death and judgment? and that you hope to be permitted to dwell eternally in the very presence of the Almighty? Yes, sinner, you know it. You know more: you know you wish, not only to dwell with God forever, but you wish, above all, to be happy there,—perfectly happy. Suppose, then, for a moment, that God would do, as many of you want him to do, take you to heaven without any preparation, without any change of

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heart, without the New-birth? would you be happy, think you? Do not pass over this question carelessly. I ask you again, if God were to take you to heaven, in all your pollution, and defilement, if you think you could be happy? How would it be possible for you to be? Think of it a little, and I am persuaded you will be satisfied you could not be. Remember your guilt—your sins, and then remember who God is—what he is—the character which he gives of himself in the Bible. It is utterly impossible to describe him. “Touching the Almighty, we cannot find him out:” Yet we know much of who, and what he is, from his word. The *Seraphims*, as they are named by Isaiah, vi: 2;—the *four beasts*, as they are named by St. John, Rev. iv: 8, “rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.” The four and twenty elders fall down before him, and worship him. The God with whom you have to do, then, is holy. Yes, the depth of his purity and holiness cannot be conceived, either by saint or angel; and “the whole earth is full of his glory.” “Be ye holy;” says God, “for I am holy.” “Be ye therefore perfect,” says he, “even as your Father which is in heaven is perfect.” Thus, God is holy,—he is pure, as we clearly see from his word. But the extent, and nature of his holiness and purity, or, indeed of any of his attributes, cannot be found out. Says Job, “Canst thou by searching find out

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God? canst thou find out the Almighty unto perfection?" We justly entertain an exalted opinion of the purity, and holiness of angels; yet such is the inconceivable holiness of God, that "his angels he charged with folly," and "the stars are not pure in his sight;" nay, even "the heavens are not clean in his sight." Such, then, are the holiness and purity of God. As you know you cannot stay here always, but must shortly die, and go into dread eternity, you wish, in that eternal world just before you, to dwell with God; and you desire to be happy in his presence forever. Only think of it for a moment. You are so completely full of sin, and pollution, that, in our recent investigation, we could not even imagine the extent of your depravity, and defilement; and yet you desire to dwell forever in the presence of the Almighty, whose holiness and purity are inconceivable; and you actually hope to be happy there too. When you even *think* of God here on earth but a few minutes, you become unhappy, and turn your thoughts away to some other object. I remembered God, and was troubled.—Psalms, lxxvii: 3. You become unhappy, because you feel guilty, and polluted, and vile. It renders you so miserable to think of God here, that you will not suffer your mind to think of him at all, when you can help it; thus verifying the truth of his word, that God is not in all your thoughts.

If, then, it renders you so unhappy, merely to

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think of him here, how much more unhappy would you be, in *his very presence*? filthy and polluted as you are! In the expressive language of Revelation, would ye not rather “hide yourselves in the dens, and in the rocks of the mountains,” and say “to the mountains and rocks, fall on us, and hide us, from the face of him that sitteth on the throne, and from the wrath of the Lamb?” You shrink from the presence of God here; how much more would you shrink from his presence, when called up to stand before him face to face? He is inexpressibly holy, just, and good; and you are inexpressibly unholy and sinful. Your sins would stare you constantly in the face, while God’s purity, his dazzling glory, and his terrible Majesty, would bring back to your recollection, millions of low black, and degrading sins, which you had entirely forgotten. *You* would feel, and see your numberless sins, multitudes of them being of the blackest cast. *God* would see all of them and know them,—all the millions of holy angels and saints would know all. Ah! sinner, confusion and shame would cover your face; blackness, and horror, and misery, and despair would fill your guilty, and wretched heart to overflowing, and hell itself would be a refuge to you! Yet, you wish that God would take you to heaven without being born again; and you are trying to believe that you would be happy if he were to do

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so. Oh ! what blindness, what infatuation, what madness !

As there are vast multitudes who wish to go to heaven without the New-birth, and hope they would be happy there without it; I will stop, and try to show them conclusively, though it be a kind of digression, the delusive nature of such a hope, and the utter impossibility of happiness there, without this change.

You have already seen some reasons, in the short view we have taken of God's holiness, and purity, why you could not be happy in heaven without this change.

Besides his holiness, however, he possesses many other attributes, which would render it impossible for you to be happy in *his* presence, without being born again. God is just. In all his thoughts, actions, and dealings with his creatures, he is just. You are unjust. In all, or nearly all your thoughts and actions, you are a being of injustice. In every act of your life towards God, you have been unjust. He justly requires you, for your benefit, and not his, to be born again, and to worship him, and serve him with all your heart. You continually refuse to comply with these reasonable, merciful, and just requirements; and you are so unjust, and so deeply in love with injustice, that you daily serve Satan, your own enemy, and God's enemy, in preference to serving God.

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But this is not all. You act unjustly towards your fellow man. Who, indeed, could expect any thing better from a rebellious creature, who has hardihood and wickedness enough to act with continual injustice towards God? Accordingly, we find it is almost an every day's business with you, to treat your fellow being unjustly in some way. You love to cheat him, to defraud him out of his just rights: you even study intently how you may do it. Instead of helping him in his laudable exertions to make a comfortable support for himself and family, you unjustly, and meanly, throw every difficulty in his way, you are able. You are so unjust, and so low and vile, as to *invent* mischievous falsehoods against him, and to circulate them; though God says, "All liars shall have their part in the lake which burneth with fire and brimstone: which is the second death." In many cases, although you do not literally invent falsehood, yet you so exaggerate, twist or distort facts, as to *make lies*, as effectually, and as unjustly, as if you were to *invent* them. You love to take up a report against him, and to do all you can to spread it far and wide; and withal, *to add a little to it before you let it go*. And shocking to tell, you are so vile and unjust, as to slander him on every occasion, and *even delight to do it*.

You love to spy out every fault, and every appearance of a fault, and to publish the whole to the world in aggravated colors. At the same time

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you carefully conceal every virtue he possesses, even though he may have ten thousand virtues, for one fault.

How unjust you are! God is just. How much unlike God you are. His justice is such as to be past finding out; your *injustice* is such, that tongue would fail to tell it. He loves justice, and delights in doing justly; you hate justice, and delight in injustice. Yet you wish to go to heaven without being born again, and hope to be happy with all your love of injustice, in the presence of a God of inflexible justice! Impossible. Folly! Folly! God also is good. This you know and acknowledge. His word and works continually declare that he is good, that he is the very source of goodness, and that he loves goodness, and delights in acts of goodness continually. You are not good: you feel, and know you are not. You are wicked, —deeply, fearfully wicked. You hate goodness wherever you see it in a fellow being, a professor especially; and you persecute it. Thus you hate goodness, and love wickedness, and delight in doing wickedly. How could you be happy, then, in heaven? God is love; he is a being of love, of mercy, benevolence, and truth. You are the very opposite of all this. God may be termed a being, whose very nature and self are love. You may be termed a being of hatred. God is merciful, he loves mercy; you are unmerciful, you hate mercy, you delight on every possible occasion, to

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act unmercifully. You prove this, by your love of throwing difficulties in your fellow being's way, by inventing falsehoods against, and actually slandering him. You further evince it, when he is in trouble and difficulty, by doing all you can to increase his difficulties and afflictions. How unlike God! how much like Satan! How can such a being be happy, in the presence of God? God is a God of truth. His word declares "he cannot lie." He loves truth: he is incapable of falsehood, hypocrisy or deception; and he hates them. As we have already seen, your "heart is deceitful above all things and desperately wicked. You hate the truth, and prove your hatred by practicing hypocrisy and deception; and by inventing and circulating falsehood and slander. Therefore, as much as you boast of loving and practicing truth, you know you love and practice falsehood. Now God declares his character, his very self, so to speak, to consist in the things, or attributes which I have named, together with some others. Do you not see, now, that in hating the things or attributes which constitute God, you actually hate God. His attributes, among others, are holiness, justice, goodness, mercy, truth, benevolence, love,—every one of which you hate; and you prove your hatred constantly, by acting contrary to all these. Do you not see that in hating all these, with every other attribute of God, you hate him. You wish to go to heaven without the

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New-birth, and hope also to be happy there without it, in the presence of a God whom you cannot love, but must hate without it! Without it, he cannot take pleasure in you, and your ways; neither can you take pleasure in God or his ways, though you be in heaven itself. Nay, without it, you will hate God and his ways, though in heaven, and he will hold your *wickedness*, if not you, in abhorrence and detestation. "How can two walk together except they be agreed?"

Thus you see the impossibility of being happy, even in heaven, without the New-birth. Other circumstances, when taken into consideration, in connection with those already named, go still further to prove this impossibility. If you will look a little more into heaven, still guided by the blessed Bible, you will doubtless see some of them. Whom do you see around the throne of God? Seraphims who "rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Look again, and you will behold "the four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."

Could you relish such divine employ? Could you make it *your* employ, and be completely hap-

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py? Nay, do you not know that you could not relish it without the New-birth; that it would render you hopelessly miserable, to oblige you to take part in it forever, and that it would even render you intolerably unhappy to be obliged forever to *witness* such a scene, without taking any part in it? On looking still again, you behold all the holy angels.

Heaven, so to speak, appears to be almost full of them. They are all pure, and spotless, and holy. They are completely happy likewise; and their happiness is derived from the love of God and his service, and from love to one another. Could you, without the New-birth, be happy in such service? could you engage in it at all? could you love God, and derive perfect happiness from love to him, and towards your fellow creatures? No: you have already seen that you would hate him; and you must allow that you could not, with any degree of pleasure, participate with his holy angels in his praise, worship and service. You would be miserable, and you could not help it, though in heaven. Again, if you look yet a little further, you will see great multitudes of saints in heaven, who have been made pure and holy on earth, by the New-birth. You will see "an hundred and forty and four thousand." Look again, and with St. John you can say, "After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people,

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and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them." Here is a great multitude of holy saints which no man could number. They, too, are also engaged in the same divine, and blessed employ, in which the angels are engaged. Seraphims, angels, countless multitudes of saints—in short, all heaven, are engaged in loving, adoring, and worshipping God. This is their happiness, to serve him day and night, and forever. Remember your guilt, your pollution, your numberless sins, the things you hate, the

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things you love; and tell me if you could be happy, engaged in the same pure, heavenly, and divine employ. You could not be; you could have no taste for it, you could take no delight in it; you would be miserable, as you must know, even to be obliged to witness it forever. All your life long, in this world, you have hated God; and you have proved your hatred, by your wicked and continual rebellion. You have hated all righteousness and goodness; you have despised alike the commands, and the worship of God; you have loved and practised all manner of unrighteousness and wickedness; you have died without the New-birth; consequently, you have died with all your hatred of God and of his service, and with all your deep rooted love of rebellion and unrighteousness. In this condition you have gone to eternity, and appeared before God. You cannot find a single being, in heaven's wide domain like yourself. God is holy, his angels and saints are so too. Angels and saints are constantly serving him, and are thereby happy. There is not a single angel or saint, who is not perfectly holy, perfectly pure and spotless, and who is not perfectly happy in the service of God. Neither is there a single angel or saint idle there, or engaged in any other employ. You are unholy, unclean, polluted, "desperately wicked," and rebellious. You cannot love and worship God aright, because you have not been born again, and you can take no

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pleasure in seeing others worship him. Therefore I say, you cannot find a single being in heaven's wide domain like yourself. You cannot find one there, with whom you *could* associate, even if he *would* associate with you. You would emphatically be alone, and hopelessly, and inexpressibly miserable, even in heaven, God's holy habitation. You do not love God's people here. Nay, you hate them, and oftentimes persecute them, and entreat them wickedly. You cannot take pleasure with them in worshipping God: you would be unhappy, if compelled to join with them in God's worship. You cannot even bear to be confined in company with a handful of christians here, if they be engaged in lively and spiritual conversation about God, religion, eternity, heaven, and everlasting glory. These christians here, are yet clothed with the flesh. You must know, therefore, that the society, spiritual conversation, and holy and heavenly employ, of both saints and angels in heaven, would be more intolerable.

Rather than to form one of such an assembly, and to be obliged to join in such holy service, you would truly be glad to hide yourselves in the dens, and in the rocks of the mountains. Therefore, sinner, away with this flattering device of the devil, and delusion of your wicked and deceitful heart, that you could be happy in heaven, if God would ake you there, without the New-birth.

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By way of concluding this digression, let me exhort you not to build your hopes for heaven, and for eternity, on any sandy foundation whatever. You wish to go to heaven, and to be happy there forever. Says the blessed Saviour, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Take the words of the Saviour for your guide, and not your own vain and foolish imagination. "Search the Scriptures;"—follow the direction of Jesus Christ;—keep his commandments. "Whosoever," says he, "heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

To return to the reasons why you cannot see the kingdom of God without being born again.

It is manifest, no doubt, from what has been said, that you could not be happy, even in heaven, without the New-birth.

God, however, declares you shall not see his kingdom without it. Your attention was last directed to heaven, to see some of the reasons there

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why the New-birth is indispensable. We have already seen that such is the holiness and purity of God, and such your wickedness and impurity, that he cannot admit you to dwell in his holy presence forever.

There also, is the Son of God, the Saviour of the world, who died that you might have everlasting life. He has offered you eternal life—unending happiness—unfading glory; provided you would repent, believe, and be converted, or born again. He has repeatedly told you in his word that, unless you do these things, you cannot see God's kingdom—but, that you must be damned.

The truth of God, then, must not only bar you from heaven, but consign you to hell forever. The more you look at what heaven is, at who they are who dwell there, at the holiness, and purity, and justice, and goodness, and love, and peace, and happiness which everywhere exist there, the more reasons you will see, why *you* must be changed before God will admit you there.

Every thing, which you there behold, is holy. God the Father, God the Son, and God the Holy Ghost, three Persons, but one God, is altogether holy.

See the blessed, pure, holy, and happy angels: behold the glorified saints, now also holy, and happy. These are they who were once like you are now, wicked, and depraved: but they turned at God's reproof, they repented of their sins, and

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believed in the Lord Jesus Christ, and were born again. These are they which came up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Heaven, therefore, and all it contains, are holy, and pure. You, sinner, possess neither of these qualities. It has been clearly shown that you are both *unholy*, and *unclean*. Listen again to what God says, "Follow peace with all men, and holiness, without which no man shall see the Lord." Without holiness, you see, you shall not see the Lord. This corresponds precisely with the words of the Saviour already quoted several times: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Observe, again, how precisely these two declarations correspond with the following.

Speaking of heaven, God says, "There shall in no wise enter into it any thing that *defileth*, neither whatsoever worketh *abomination*, or maketh a *lie*: but they which are written in the Lamb's book of life."

It would be an easy matter to multiply passages from God's word, all going to prove the same point: let one more however suffice. "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Heaven, and all it contains, being holy, pure, and happy, there is a multitude of reasons

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why God will exclude from his kingdom, every thing that is wicked, unclean, or unholy. If he were to permit one single sinner to enter into heaven, sin, with its awful, and numberless train of evils, would be introduced there too. What! sin with its countless millions of evils in heaven!

This very world was once a fit abode even for angels. Only a single one at first became a sinner. But mark the fearful consequences of the introduction of sin into it; and name, if you can, one out of every million. Sin entered into the world, and brought with it an infinite number of evils, among which may be named the fearful number of diseases to which mortality is subject; strife, hatred, malice, envy—all the wicked passions; deception, dishonesty and villainy; afflictions without number, both mental and physical; and *natural* death of every child of Adam in this world, and *eternal* death of every one who is not born again, in the world to come. Instead of the whole human race continuing holy, and consequently happy, as God designed they should in their creation; every single child of Adam is unholy, and consequently unhappy. All this grew out of the introduction of sin into the world, and that by one single individual only. Reasoning from analogy, may we not believe that if sin were permitted to enter into the kingdom of God by the admission of one sinner only, consequences as

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fearful, as awful would be the result? Sin, in this world, has produced evils and horrors without number. It has changed, and revolutionized the very world itself, and every thing in it, animate as well as inanimate. From being a place as much like heaven, perhaps, as any other place in the Universe; sin has so altered and deformed it, that it is now more like hell, in all probability, than any other place in God's boundless empire. From a creature as much like an angel, perhaps, as any of God's intelligent creatures, it has changed man from holiness and happiness, to wickedness and misery, till he is actually more like the devil and his angels, in all probability, than any other class of beings to be found out of hell.

Were sin introduced into heaven, then, by the admission of a single sinner only, may we not presume that it would so change and revolutionize it, as to make it more like hell than heaven, seeing what it has done in the world? and that it would so change angels and saints, as to make them more like devils, than angels and glorified saints? The sinner, then, "cannot see the Kingdom of God."

In the short survey which we have taken of heaven, not a solitary being has been found like you.

As you have seen, your "heart is deceitful above all things, and desperately wicked;" and your "carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

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How different from this is every being in heaven? In holiness God reigns there forever and ever. Glory, majesty, power and dominion are round about him. From everlasting to everlasting he is God; even the same God "yesterday, to-day, and forever." He is love, and with the love of delight, he loves all his children in heaven. Each of these loves his Heavenly Father, and serves and adores him; and they mutually love one another, and God takes delight in making all completely happy. Will God suffer this harmony, this peace, this love, this happiness—in short, the whole order of heaven to be interrupted, even for a moment, by the introduction there, of a polluted, wicked, and rebellious creature? Never! no never, never.

He has declared again and again he will not. God, himself, has promised to be with his people there: "To wipe away all tears from their eyes;" that "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." To place but one sinner in their society, would be to subject each one, not only to pain, but to sorrow. I need not say much more on this part of the subject, enough having been said to show you that in heaven, a multitude of reasons exist why you cannot be admitted there, without the New-birth; and that you could not be happy there without it, but would be intolerably miserable. A

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few more reflections, and I pass on. The justice of God will always prompt him to refuse to the sinner, admission to heaven. His justice will not permit him to tarnish heaven's purity, and spoil its happiness, by introducing there, a filthy and depraved sinner.

His truth, too, will act in unison with his justice. Because it would be unjust to admit the sinner into heaven with the righteous, and just to exclude him from heaven, and punish him forever in hell; God has repeatedly declared that, unless he repent, he must be damned. He has also often assured his people that the wicked shall cease to trouble them in heaven, because it is right, it is just, that they should be shut out from the society of the saints in the future world, that they may be punished together for their sins, and deprived of any further opportunity of harming the righteous.

How often do the wicked basely persecute the righteous in this life, and say all manner of evil against them falsely, and seek opportunities to do them all the evil they possibly can! One of the best men of the present age, perhaps, has been more persecuted, slandered, and injured by the wicked, many of whom were professors of religion, than almost any other man living.* God's

* Dr. Nelson, author of the inestimable work on Infidelity, which I here take great pleasure in recommending to my readers.

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justice, and his truth, alike stand pledged to cause these things to cease in the world to come. Speaking of these two characters, the righteous and the wicked, under the figure of the wheat and tares, says God, "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." Again, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

* * * "Then shall he also say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." * * *

"And these shall go away into everlasting punishment: but the righteous into life eternal." It is clear from these, and similar passages of God's word, that his justice, and truth both, will keep the wicked out of heaven, and consign them to everlasting punishment. The very mercy, and goodness, and love of God, as well as his justice, and truth, must

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forever stand between the wicked and heaven. As it would be an unmerciful act for an earthly parent to admit into the society of his children, cannibals, hyenas, and tigers: so it would be an unmerciful act in our Heavenly Father, to admit, into the society of his children in heaven, the wicked of the earth. As it would not be goodness in an earthly parent to introduce into the society of his children, all the wicked, profligate, and abandoned youth of the whole country; so it would not be goodness in God, to introduce into heaven, among his children there, all the wicked of the whole earth. This is seen to be strikingly true from the well-established fact that even the wicked themselves could not possibly be happy even in heaven, and in the society of angels and saints; but would be overwhelmed with shame, confusion and hopeless misery.

As it would not be love in an earthly parent to pour, into the society of his children, all the vicious, profane, degraded—in short the off-scouring of society; so it would be the very opposite of love and mercy in God, to pour into heaven, among his children, the filth, and off-scouring of the whole world.

“Marvel not that I said unto thee, Ye must be born again.” Heaven is too holy, pure, and happy a place for you to dwell in without this change. We have seen many, very many reasons why you cannot see the kingdom of God without the New

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birth, though we have seen only a part of them. As numerous, however, as the reasons are, the New-birth will remove every one of them. Nothing else, whatever, will remove one single one of them. Repent, therefore, and believe in the Lord Jesus Christ, and be born again. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

CHAPTER VI.

In the future world, there are two places prepared, as God informs us, for the eternal abode of the human family. One of these places is called heaven, the other hell. In examining yourself for awhile in the outset, you found a multitude of reasons why no sinner could be admitted into the former. Considering heaven itself for a short time, you found very many more reasons why a man cannot see the kingdom of God without being born again.

Let us now consider hell. In doing so, you will still see other reasons why you cannot see the kingdom of God without being born again. Hell was originally "prepared for the devil and his angels. It is likewise the place where those are sent, who are not born again. It is known in the Scriptures by various names, such as hell, hell-fire, a lake of fire and brimstone, everlasting punishment, &c. *

The devil and his angels forfeited their right to heaven, by their wickedness. Wicked men, who are now in hell, have done the same thing. Let

* See Chapter xxix.

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us look for a moment at the character, both of devils, and wicked men.

The devil and his angels fell, were driven out of heaven, and consigned to hell, because they rebelled against God. They ceased to love him, and their hearts became "desperately wicked." Their "carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be:" precisely like yours is. The devils all hate God, and they do not deny it, like ye do. The Prince of devils himself, is desperately wicked in almost every sense. "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him."———"He is a liar, and the father of it." He is the accuser of God's people, he is their enemy, and he hates them. He seeks every possible opportunity to do them evil in every possible way, and that continually. He sends out his under-devils to tempt, to slander, to persecute and harass God's people by every method. He sends them also, to tempt the wicked into more wickedness, to excite them onward, and still further onward, in wickedness; and still further along the broad way which leadeth to destruction, until he at last numbers their souls in hell. He is the doer of every wicked thing, and the hater and opposer of every thing good. His followers, or angels, are precisely like him.

The brief description given of the devil and his

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angels, is, at the same time, a true and faithful description of wicked men in hell.

They, too, hate God and his people; they hate every thing which is good, and do every thing in their power which is evil, wicked, and detestable; in short, they are now like other devils.

Now if you are like devils, and wicked men who have already been excluded from heaven, and sent to hell, will not God send you there also? If their wickedness is such, that a just and merciful God excludes them from heaven, and punishes them in hell, and you be like them, will he not exclude you too from heaven, and punish you in hell, for your wickedness, with all other wicked men and devils? He is just, and holy, and he is no respecter of persons. You must conclude then, that it was just for God in the first place to send devils and wicked men to the place of everlasting punishment, or he would not have done it.

If you are like these, and it was just for God to exclude them from heaven, and to punish them in hell, will it not be just for him to exclude you also, and punish you with them, and in the same way? Would it not be unjust not to do it? not to deal with you, as with them, if indeed you are like them? Every candid reader must acknowledge that it would be just for God to treat you like them, if you *are* like them; and that it would be unjust to treat you any better. The Judge of all the Earth always has done right, and he will

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continue to do right in all time to come. Were this not the case, he would not be God. He does right, therefore, in preventing devils and wicked men from entering into his kingdom; as well as in punishing them forever in hell. He will do right, then, to prevent you, too, from entering into heaven, and to punish you forever with them in hell, if you are like them. Now sinner, let us see whether you are like them or not. Several times already, have I touched upon this part of the subject, but this time I shall try to be more explicit.

Points of resemblance between devils and wicked men in hell, and wicked men on earth.

Devils, as already remarked, hate God. I have already proved in Chapter ii: that you do the same thing. I need not, therefore, bring forward any proof here, to substantiate this declaration. Devils and damned spirits rebel against God continually: so do wicked men on the earth. The former hate holiness, and love sin: it has already been shown that the latter do the very same. The former are liars; and so are the latter, as we have had occasion to see. The former are all enemies of man's happiness; the latter are so too. That devils and damned spirits are enemies to the peace and everlasting happiness of all mankind, needs no proof, being so plainly taught in the Bible. Perhaps my unconverted readers are not fully apprized of the fact that they are like these

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wicked and lost beings in this particular also. Yet it is even so. *You are enemies, I say, to your own happiness and salvation; and you are also enemies to the salvation of all your fellow beings.* Devils are so too. You are enemies to your own personal salvation; and you prove yourself to be so, by refusing to make your peace with God. You prove yourselves to be your own enemies, in refusing to repent of your sins and forsake them; and in refusing to believe in the Lord Jesus Christ and be born again, as the Lord commands you to do. Being enemies to your own salvation, no one need be surprised to see you enemies to the salvation of your fellow beings. *You are so!* all of you are so: by your actions you prove yourselves to be so. Which one among you has not done something to encourage a fellow being in sin? Which one among you has not often sneered at something good, and applauded something abominable and wicked? Which one of you, having a friend or a relative seriously disposed and inclined to seek God, has not thrown many things in his way, to prevent him from following his inclination, and to induce him to become a hardened sinner?

Which one among you has not often tried to make various kinds of wickedness look desirable, or commendable, or manly, or lovely? Yea, you have tried to make abominations, and all manner of wickedness more honorable among men, than

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holiness, or religion. Thus you have scorned the holy religion of Jesus; and you have used every art, and lie, and trick, and all manner of hellish cunning and hypocrisy, to bring it into disrepute among men, to make it dishonorable and contemptible, and to drive it out of the world. On the other hand, you have lauded the blackest, and most detestable sins, and done all you can do, to make them look gentlemanly, to look becoming and nice, and so make them honorable and popular. Do you ask for proof—it is at hand. I will select only a few proofs out of a multitude.

Duelling, as every one knows, is one of the most detestable sins; and he who kills his antagonist is a murderer. Yet who does not know that this horrible sin, with only here and there a dissenting voice, is encouraged and lauded all over the civilized world? This relic of barbarism, this smutty tool of Satan, this low, vulgar, detestable, and wicked form of murder, is actually elevated so high, and especially by, and among the *honorable of the earth*, that with the herd, it is the very test of a *gentleman*! Does not this prove ye to be enemies to religion, and to the salvation of your fellow beings? Does it not also prove the declaration of Christ to be true, that, “ye are of your father the devil, and the lusts of your father ye will do.” “He was a *murderer* from the beginning;” and you prove yourselves to be his

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children by trampling under foot, the laws of God, and encouraging *murder*, and lauding it, and making it the highest test by which to determine who is *honorable*! Let humanity weep! let devils blush! Truly "ye are of your father the devil, and the lusts of your father ye will do." Truly are ye enemies to your own salvation, and of the salvation of your fellow man. This is proved by your casting down to the ground God's command, "Ye shall not kill;" and elevating *murder* to the very highest pinnacle of honor, and encouraging, and applauding it, so as actually to become murderers in the sight of God. You have done all you can do, therefore, to make this detestable sin look gentlemanly and honorable, and to make it popular. Here again, you see that you resemble devils and damned spirits.

Profane swearing is another black and horrible sin. This fearful vice has been practiced, encouraged, and honored by you, till it is come to be considered another mark, another finishing touch of the *gentleman*!

Wherever we go, whether to the farm or workshop, to the race field, ball-room, or muster ground; whether we travel in omnibus, hack, or stage-coach; whether on rail-road or turnpike, or in steam, or canal-boat; whether on the land, or on the sea; whether among congressmen, judges, legislators, lawyers, doctors, and merchants, or among "*niggers*,"—we hear these *worthies*, these

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honorable, patriotic, dignified, and noble *gentlemen*, whether black or white, constantly using this dialect of *gentlemen*;—of gentlemen? rather of devils! The “*nigger*,” in this dignified and highly honorable practice, is a gentleman, every inch of him, as genuine a gentleman as the congressman, judge, or any other *dignitary*. Why not? He can curse and swear as scientifically; he has as many refined methods and new modes of blaspheming the name of God; he can belch out horrible oaths and blasphemies from morning till night, with as much satanic impudence and hardihood. I ask again, therefore, why the “*nigger*” is not as genuine a gentleman as the very chief of gentlemen, and that according to your own rule? i. e. *profane swearing is one of the finishing touches of a gentleman*. The truth is, he is so, according to your own rule. God has said, “Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.” Yet you have, in this case, as in the case of duelling or murder, proved yourselves to be,—not only murderers, as the devil and the spirits of the damned are, but blasphemers too. Devils and wicked men in hell suffer the punishment due to their sins continually; and continually do they curse and swear, and blaspheme the holy name of God, just as you do. In two more points of view, therefore, you prove yourselves to be like the dev-

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il and his angels, and like wicked men in hell. It is also proved at the same time, that you encourage and laud the blackest and most detestable sins; and do all you can to make them honorable and popular, thereby proving yourselves to be the enemies of religion and of the salvation of your fellow man.

But duelling, and profane swearing are not the only black and detestable sins, which you are in the habit of lauding and trying to make honorable and popular and fashionable. In this same connexion I must name adultery, fornication, seduction, gambling and drunkenness. All these sins, as black and abominable as they are, have many of you committed, and influenced others to commit; and you certainly have tried to make them honorable. Your success, too, has been fearful. Who are the *honorable* now, in our country? Tell me, I say; who are the *honorable* in our country now? I answer, such has been your success in the work of your father, the devil, in trying to make the foregoing sins popular and honorable, that they who have taken the life of a fellow mortal, who have defiled the marriage bed, who have committed the most fornication, who have seduced the greatest number of innocent, and helpless females; and who have added to these vices, those of blasphemy, dissipation and gambling—are the honorable among men in our country now! Is a man who has murdered a fel-

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low being, frowned out of decent society now, anywhere in the whole civilized world, as he ought to be? No; he is honored. You have succeeded, then, in making duelling or murder honorable. Out of what city, town, or neighborhood, has the blasphemer, the adulterer, the fornicator, the drunkard, the gambler, or the seducer been hooted with indignation and scorn? No where has it been done. Every where are these wicked, and detestable creatures allowed to roam at large, among good people; and they are actually honored every where, and mostly occupy the highest places in society, as every one must know. Alas! what awful depravity! By your lauding the blackest, and most detestable sins, and trying to make them popular, you have filled our free and happy country with abominations of every kind. Thus, you have elevated the wicked, and cast down the righteous; you have built up the kingdom of Satan, and tried to destroy the religion of Jesus, you have brought the most odious sins into repute, and tried to bring religion into disrepute; you have done all you could to prevent your fellow beings from going to heaven, and to help them to go to hell; you have hated and persecuted the righteous, and loved and honored the wicked; you have proved yourselves enemies to God, and friends of the devil. I ask ye now, if ye are not like the devil, and wicked men in the world of despair? Do ye not feel like you are? Do you

O

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not acknowledge that you hate the very identical things which wicked men and devils hate, and love the very same things which they love, and do the same things which they do? Do you not know, and confess, that your lives are wholly spent in the service of the devil, and in open and unceasing rebellion against God? Do you not acknowledge that you are unlike any good being in heaven, and that you are, in every essential point, like every wicked being in hell?

You see, therefore, the truth and force of the declaration of our Saviour; "Ye are of your father the devil, and the lusts of your father ye will do." You will admit, now, that the positions assumed in this chapter, are fully sustained. These, then, in substance, are the leading positions, viz:—

God does right to exclude devils, and the departed wicked from heaven. He will do right to exclude you likewise, if you are like them, and it would be unjust not to do it. You *are* like them: you prove your likeness by doing the very same things which they do; therefore he will exclude you from heaven also, except you be born again; for "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

Now sinner, we have, for some length of time, been in search of reasons why a man cannot see the kingdom of God without being born again. In this search, our attention was first turned to *you*. Here we found many, very many reasons

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why the New-birth is necessary. In the next place, our attention was directed to heaven. Here, also, guided by the light of Revelation, we found multitudes of reasons why "Ye must be born again," or sink down into everlasting torment. Lastly, directed by our Bible, we surveyed hell, and the inhabitants thereof. We found many fearful reasons here also, why you cannot see the kingdom of God without being born again.

Let me now ask you, dear sinner, what you will do? unless you have sinned away your day of grace, and crossed the line of mercy, you must be convinced that you are a miserable, polluted, and desperately wicked sinner. You must be convinced that, Except ye be born again ye cannot see the kingdom of God. I, therefore, repeat the question, What will you do? You must not keep this question at a distance; you ought now to determine what you will do. In hell, multitudes of miserable, and condemned sinners are now weeping and wailing, and gnashing their teeth, who once had the privilege of repenting and going to heaven, but they would not. They neglected the salvation of their souls, like you are now doing. Most of them, no doubt, in early life, formed the resolution to seek salvation, and no doubt but a large majority of you have long since done the same thing; but *they* neglected to put their resolution into practice, and before they were aware of it, with the rich man, they lifted up their eyes in hell,

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being in torments. If you neglect to put yours into practice, ere long you also will lift up your eyes in hell, and join with devils and damned spirits, in everlasting weeping and wailing. Perhaps you are ready to say, this will not be *your* end, you are not quite ready now, but after awhile, you will find a convenient season, and then you will seek salvation. They who are in torment, no doubt once thought the same; but the convenient season never came. Will you pursue the same course which they pursued? if you will, your end must be the same.

Do you remember the parable of the supper? "A certain man made a great supper, and bade many: and sent his servant at suppertime to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." God has provided salvation for all, and every one is invited to come and partake of this salvation. This invitation is given by various means, and it is oft-times repeated. Yes, sinner, God invites you by various means to stretch forth your hand, and lay hold on eternal life.

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He insists upon you by his word. Every time you read the blessed Bible, you feel the necessity of repenting of your sins, believing in the Lord Jesus, and being born again; but you begin straightway to make excuses for not doing so now. You are too young, or you are too old, or you are too busy—too much engaged for the present with the things of this world, or the church is too cold, professors are too worldly minded, or there are so many different sectaries you hardly can tell which is right. So you persist in refusing to come at God's invitation and partake of the rich provisions of his mercy. Now, sinner, if you know yourself to be a sinner, and feel called upon to forsake sin, you are neither too young nor too old to comply with this invitation. If you were a hundred times as busy and as much engaged in worldly affairs as you are you would have to die, and you would have to go to hell also, unless you turn at God's call. Alexander, Hannibal, Cæsar, Bonaparte, were all at one time much more busy, and more deeply engaged with the things of the world by far than you possibly can be. Where now are these mighty heroes? Being conquerors of half, or of all the inhabited world, did not keep back the hand of death for a single moment. These were all once very busy, and were once deeply engaged in the affairs of this world; but their mighty, numerous, and weighty affairs would not prevent them from

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dying. Where are they now? Let eternity tell. You see, therefore, that you cannot plead even multitudes of worldly engagements, either to stay the hand of death, or to keep you out of hell. You ought to know, moreover, that if the church were ten times more cold than it is, and professors ten times more worldly minded than they are, *your* condition would not be any better by such a state of things. You will have to die just as soon as you would, if the church were warm, and deeply engaged in the things of God; just as soon as if professors were not worldly minded. If you die without being born again, you must go down to hell just as soon as if the church were warm and zealous, and professors devoted and spiritual. Away, therefore, with such excuses, they will not avail you in awful eternity. But there are so many sects you say, that you do not know which is right; and there are so many hypocrites in each one. What vain, and wicked excuses! you try to reason and talk as though God would take you to heaven without the New-birth, and in all your sins, because, forsooth, there is a number of different sectaries in the world, and some hypocrites in each one! Most wonderful, indeed! What folly, what stupidity, what blindness! Will God take *you* to heaven, because there are several sects in religion? No: let *them* go where they will, *you* will be sent down to hell except *you* be born again. Will God receive *you* into heaven, be-

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cause there are hypocrites among christians? The supposition is preposterous. It has already been proved that *your* "heart is deceitful above all things," and, consequently, that *you* are a hypocrite *yourself*; and does God love a hypocrite any better out of the church than in it? Will he take the hypocrite out of the world to heaven, and send the hypocrite out of the church to hell? No: he will send both to hell together, as you must know. Cast away such excuses, therefore, and come, at the invitation of God your Heavenly Father, and be born again, and, so freely partake of the joys and fruits of pardoned sin. God invites you also by his ministers. He sends his servants to invite you to come and taste, and feel, and know that he is good and merciful—to come, for all things are now ready. You again make some vain excuse, and refuse to come. Oft-times, too, you not only refuse to come, at the invitation of God through his faithful minister, but you revile that minister, you slander him, you help to spread lying reports upon him, and you try, by every invention of malice, to injure him. If you do not turn at God's reproof, and come to him for forgiveness of sins, he will remember the evil which you have done to these his brethren, and he will punish you for it.

The Holy Spirit likewise reproves you, convicts you, and operates in you, in order to persuade you to turn from sin and to seek salvation. Speak-

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ing of the Spirit, says Christ, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me." Says Paul, "But the manifestation of the Spirit is given to every man to profit withal."

Says God again by an inspired writer, "Turn you at my reproof; behold I will pour out my Spirit upon you, I will make known my words unto you.

The Holy Spirit, therefore, is poured out "upon all flesh;" every sinner is reproved of sin, or convicted by the Spirit, and invited to turn to God. Why is the Spirit thus given to reprove and convict sinners, and to invite them to turn? Let God answer: "The manifestation of the Spirit is given to every man," why? "*to profit withal.*" Though you are thus invited by the Holy Spirit to seek the New-birth, still you make excuse, and will not come to God, that you may have everlasting life.

"Ye stiffnecked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye."

"God invites you to partake of the joys of the New-birth, to fly from hell, and go home to heaven, by his goodness, by his judgment, by the terrors and pains of hell, and by the joys and delights of heaven. Again I ask you, What will you do? Will you now have life and salvation,

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or will you choose death and damnation? Heaven and hell both lie just before you. Choose, and choose *now* between these places for your eternal home.

CHAPTER VII.

WHAT IS NOT THE NEW BIRTH.

My object in trying to show you some of the reasons why men cannot see the kingdom of God without being born again, is, thereby to persuade you to seek the New-birth.

Having shown you a sufficient number of reasons to influence all prudent persons to forsake the dangerous road you are travelling, and to turn, and direct your course toward heaven, I proceed now to show what the New-birth is. I wish you now to remember my present object, and not forget it: it is to show what the New-birth is. In order to do this in the clearest, and plainest manner possible, I will first show

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In the next place, I will show how the New-birth is obtained, and what it is. I wish every one of my readers to get my meaning here, and to keep it. Read it, therefore, again carefully. I intend now, I say, to show what the New-birth is. *In doing this, I will first show what is not the New-birth, how it is obtained, and, then WHAT IT IS.* May God help me to do it faithfully, truly, and profitably.

To some of my readers this arrangement may seem awkward, unnatural, and unhandy. If they will get it into their heads, with my reasons for adopting it, I hope to show them that it is the best, before I am done with it. My readers, I presume, are all apprized of the fact, that there is a multitude of conflicting opinions on the subject of the New-birth. If we set out to travel from Philadelphia to New-Orleans by land, and are thoroughly apprized, beforehand, of every road which is *not* the road to New-Orleans, we then shall not be at any loss whatever, to know certainly which *is* the road. Whatever is meant by being born again, will not be dispensed with. The Saviour, although he loved sinners so as to die upon the Roman Cross that they might live, says, "Marvel not that I said unto thee, Ye must be born again." He says further, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the

kingdom of God." One jot, or one tittle of his word, as we may know, shall never pass away. Whatever he means, therefore, by the words just quoted, will not be dispensed with. It is certainly fearful, then, to see men adopting so many different things for the New-birth. It is evident that it is not a different thing in different individuals. It is manifest that it is the same thing in every person, and in all ages. If we know, beforehand, what is *not* the New-birth, we surely, in the midst of so many theories, will be much better prepared to discover what it *is*. There is certainly much darkness in the world upon this very subject. Why is this so? Is not the subject of the New-birth an important one? Is not the question, What is the New-birth, or, What constitutes a sure preparation for heaven, an important question? If man cannot see the kingdom of God without this sure preparation, it is an important, an all-important question. The Saviour himself declares they cannot see the kingdom of God without it. Seeing that no man can see the blessed, and holy kingdom of heaven without the New-birth, why, I ask, O ! why, so much darkness among men, upon a subject of such vital, of such eternal interest?

One tells us this is the New-birth: another declares it is not, but that something else is. In this way an untold number of things, differing widely in their nature, are held up before the world for the New-birth, or a sure preparation for vast eter-

nity. Again I ask, Why so many conflicting opinions upon a subject of such eternal interest? I must tell my readers, that error upon this subject, has not grown out of any obscurity to be found in God's word upon it. God has proved himself too good to poor fallen man, to tell him that he cannot see the kingdom of God without the New-birth, and then leave him to guess what the New-birth is. The Scriptures declare that man must be born again, and they also declare what the the New-birth is. God does not tell his creatures upon earth to prepare to meet him, and leave them to guess at what constitutes a preparation, and then damn them if they happen to fall into an error. Far be it from God to deal thus with us. The truth is, he commands all men everywhere to repent, and to be born again; and he tells them what the New-birth is. Yes, he gives such a description of it, that every one can determine whether he is born again or not.

God has promised to damn the sinner, and to reward the man of piety and holiness, with the joys of heaven. He has given such descriptions of sin and of the sinner, that every one who is a sinner may know it, if he will search the Scriptures. On the other hand, he gives such descriptions of what the New-birth is, and of the character of the righteous, that every one who is born again, may know it, if he will search the Scriptures.

I must be permitted to insist, on the other hand,

that God is too good, merciful, and just, to tell the sinner he must be damned; and then leave him to guess whether he is a sinner or not. So true, and faithful is God to himself, in this matter, that he convinces the sinner of sin, and proves him to be a sinner, by at least three witnesses, two being infallible; viz: his conscience, the word, and the Spirit. He also gives the same witnesses to the truly regenerate, to prove to them that they are born again. He designs that they may know it, and not guess at it.

The sinner, therefore, may *know* that he is a sinner; it is his privilege and duty to know it: the child of God may *know* that he is born again; it is his privilege and duty to know it.

To array Divine Truth, then, so as to put down error, where error must prove fatal forever, is the object of my undertaking first to show *What is not the New-birth*. In endeavoring to do this, I must not be charged with being uncharitable, or with a love of controversy. To be faithful to God, and to immortal souls, I will be obliged to controvert the favorite, and long cherished opinions of hundreds of my fellow beings. I must remind all, however, that it is error, and error only, which I aim to expose; and not the individual, or party who entertains it. If there are men in the world, for example, who believe that, to cease from violating the Sabbath, and to observe it, and keep it holy, constitute the New-birth, I am bound to tell

them it does not, and to expose the fatal error, so that, not only others may see it, but that *they* may see it; for they are the very people who ought to know it, because *they* are the very people who will suffer by it, if they do not discover and renounce it.

On many subjects in theology, men may differ in opinion, and differ widely, too, and yet be in no danger at all, with respect to future happiness. On many religious subjects, men may hold error, and still go to heaven. One denomination of christians believes that water baptism is rightly administered either by pouring, sprinkling, or dipping. Another denomination believes that it is rightly administered by dipping only, and that every other mode is wrong; and we imagine that one of these denominations is in error on this subject: yet we suppose that every member of each of these denominations, who has been born again, will go to heaven, whether he has been baptized by immersion or sprinkling.

One denomination believes that our blessed Saviour made an atonement for a certain, definite, and fixed number of the human family, that God, from eternity, predestinated some to eternal life, and some to eternal death. Other denominations hold that the atonement was made for every child of Adam, without respect of persons; that all may be benefitted by it if they will, and that God did not, from eternity, ordain some to eternal life, and others to eternal death. Every enlightened, and

pious christian, however, will allow that every one of all these denominations, who has been born again will go to heaven, regardless of what he believes upon these subjects. Every one must see that one of these denominations entertains error on the subject of the decrees, and of the atonement; but the time is past when such error is held to be damning in its nature. Hundreds, no doubt, are now in heaven who once believed firmly in election and reprobation; and no doubt but there are hundreds there with them, who once as firmly disbelieved these doctrines. One denomination believes that it is possible for one who has been born again, to fall into sin, so as to be finally lost; while others believe that God has, by his promises, guarantied to every believer, eternal life. Doubtless, there are multitudes in heaven who once believed, and multitudes who once disbelieved, the doctrine of falling from grace.

I need not dwell longer upon this subject. From what has already been said, it must be plain to every enlightened, and candid mind, that men may differ, and hold error upon these, as well as upon many other religious subjects, and yet be saved.

Orthodox denominations ought to be admonished by such truths as these, to cease their wrangling about baptism, election, and reprobation, falling from grace, perseverance of the saints, form of church government, &c.; seeing that every man

may believe what he chooses upon either of these subjects, and yet go to heaven, if he be born again.

Men cannot thus differ, however, concerning what the New-birth is, and hold something to be the New-birth which is not, and yet be saved; because Christ declares, that "Except a man be born again, he cannot see the kingdom of God." Having made this plain, and pointed declaration, do you suppose that Christ will take something, in *your case*, as a substitute for the New-birth, which is not it? No; heaven and earth may pass away, but one jot or one tittle of his word shall never pass away.

Search the Scriptures, therefore, and know what the New-birth is, and do not guess at it, as thousands are now doing at the peril of their immortal souls. Search the Scriptures, repent of your sins, and be born again, and be *sure you are born again, in a scriptural sense*. The Scriptures will afford you all the information you need, in order to *know certainly* that you are, or are not born again. Search them, therefore, I repeat again, and be prayerful, and solemn while you are searching them; for you are transacting business for eternity. Take not something for the New-birth which is not it, for God will take no substitute.

In order to help you in this very important, and solemn inquiry, I now proceed to show what is not the New-birth. Let every one weigh what is said, by the infallible word of Almighty God; and

not by his creed, or pre-conceived opinion. May God, in his mercy, help me to lay truth before you, and nothing but truth; and may he help you to embrace it, whether it be according to your present views or not. Amen.

MORALITY, is not the New-birth. Reader, if I succeed in establishing this point, the only hope of thousands will be torn away; and they will then see themselves as God sees them,—nothing else but miserably blinded, and helpless sinners,—without God, and without hope in the world. If, however, my readers, or any portion of them, are actually risking their immortal souls for vast eternity upon a false hope, I know they will feel thankful to me for tearing it away in time, that they may possess themselves of the true, and only hope of the righteous. They cannot help knowing that a false hope, so far from benefitting them any, will be the means of excluding them from heaven, and of turning them into hell; as it will most certainly be detected by the Judge of all the earth, and torn away from them in the great judgment, if it be not detected and cast away in this life. Every one must see the importance of being put right here, as heaven depends upon being right. Thousands of the human family, as I have already remarked, are, at this very moment, leaning upon their morality, and trusting in it, and in it alone, to take them to heaven; whereas, this false hope

will take them right to hell, as certainly as they die and go into eternity trusting in it. If any of my readers, therefore, are trusting in morality to take them to heaven, whether they be members of some church or not, let them now follow me with the Holy Bible in their hand; and let them see and know that morality is not a preparation for heaven, that it is not the New-birth.

The word, *morality*, has an extensive, and rather indefinite meaning, as it is now used. One man understands one thing, or rather, one line of conduct by it, another, a course of life somewhat different, and a third understands it in a manner different from each of these. In no sense, however, in which it is now commonly used and understood, is morality the New-birth. Before proceeding any further, I think it best for my readers, that I stop, till I show what morality is, when *rightly* understood, not as it is now *commonly* understood. The only lawful meaning of the word is, *Perfect conformity to the Moral Law*. To be moral really, is to be prepared for heaven, to be just like Adam was before the fall, to be precisely like the angels and arch-angels in heaven; in short, it is to be pure, and perfectly holy. Nothing less than this is morality; any thing more, cannot be imagined. I need not stop, in order to be understood, to explain, at length, what the Moral Law is, or what perfect conformity to it is. It is enough in this place to say that, the Moral

Law is that eternal Principle, or Rule of Right, by which God requires all intelligent creatures everywhere, in heaven, on the earth, and, throughout the Universe, to be perfectly holy. The term morality, then, when rightly used and understood, means the keeping of the Moral Law perfectly, in spirit and letter; it means to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, * * * and thy neighbor as thyself." As I have already said, then, it means to be pure, and perfectly holy,—precisely as the angels of God are. If this were the meaning now attached to the word morality by the world in general, you would not hear me say that you cannot rely upon it to take you to heaven. But, among all the different uses of the word by the world, it is never once intended to mean, or understood to mean, spotless innocence, and pure and perfect holiness, except it be by some writers on religious subjects.

I say, therefore, that in no sense in which it is commonly used and understood now, does it constitute the New-birth.

The remark is often made, that such a man is very moral; yet no one ever intended by such remark to be understood as saying, That man is very holy. It has been said of many neighborhoods, The people are entirely moral; yet no one ever meant, or was understood by this to mean, that the people were entirely holy. Of some towns

and cities, it has been said, The inhabitants are industrious, peaceable, and moral: no one, however, would infer from this, that those people are innocent, and pure, and holy, like the angels of God. Were I now to ask many of my readers, Are you moral? without a moment's hesitation they would say yes; and, in the common acceptance of the word they would be so, no doubt: but who would understand them to mean that they are free from all sin, and perfectly holy? What is commonly meant, therefore, by morality, is not holiness, "without which no man shall see the Lord."

Many men are called moral by many, and consider themselves so, because they do not kill, or steal, or commit high-way robbery. At the same time these very men perhaps are sabbath breakers, blasphemers, and profane swearers. These men are foolish, and blind enough to think that their morality is the New-birth, or, at least, that God will take it as a substitute for it; although they know that their morality is not holiness, "without which" says God "no man shall see the Lord," and although he says, "Except a man be born again, he cannot see the kingdom of God." Speaking of such as these, St. Paul says, "They *profess* that they know God; but in works they *deny* him, being abominable, and disobedient, and unto every good work reprobate." It is passing

strange, indeed, that many persons of apparently good sense, will make themselves perfect fools in religion. God has said he will not dispense with the New-birth itself, that he will not dispense with holiness, that he changes not, that he cannot lie. Hundreds and thousands of the human family, notwithstanding the oft-repeated declarations of God to the contrary, like their mother Eve, suffer themselves to be beguiled by the devil into the belief, or they beguile themselves into it, that it shall not be as God has declared. God said to our first parents, "Of every tree of the garden thou mayst freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." "And the serpent said unto the woman, *Ye shall not surely die.*" God said they should die if they eat, the devil said they should not: the woman disbelieved God, believed the devil, partook of the fruit, gave to Adam who also partook of it, and, as God had declared, "sin entered into the world, and death by sin; so death passed upon all men."

God says again, and again, either in so many words, or else in substance, "Except a man be born again, he cannot see the kingdom of God;" the devil, or your wicked heart, or both, beguile you into the belief that, because you do not commit robbery and murder on the highways, and do not steal, you are moral, and that this morality is

the New-birth; or, at least, that God will take it as a substitute for it.

Although you know that God is a God of truth, and cannot lie; yet you suffer yourselves to believe that he will admit *you* to heaven; when you know ! you are utterly unholy, and when you know also, that he declares you shall not see him without holiness. "Without holiness," says God, "no man shall see the Lord:" Without holiness, says the devil, or your wicked heart, or both, *I shall see the Lord*; and like your mother Eve, you disbelieve God and believe the devil. Again I say, It is passing strange, that people, apparently intelligent, should become perfect fools in the great matter of the salvation of the soul. Are they not, indeed, "taken captive by the devil at his will?" Arouse yourselves, I say;—in behalf of your immortal souls, I say to every one of you, Arouse yourselves from unbelief and error so damning in their tendency. Because, forsooth, you do not commit several of the blackest, and most horrid description of crimes, you are moral, in your own estimation ! O yes, so good are you, that God will violate his truth to take *you* to heaven, though you blaspheme his name, or lie, or cheat, or violate the sabbath, or do some other great wickedness all your life ! Now put away such foul unbelief, and such unmixed foolishness; repent, believe, and be converted or born again, and you shall be saved.

There are many others again, who pay their just debts, bestow a mite once in a while, in some charitable way, and attend church regularly; but principally to see, and be seen. These value themselves in what they are pleased to believe *extra-morality*—more morality than a great many others possess; they even boast of their morality. They seem to think that it is the New-birth, or at least, that this is something that will do as well, if not better, and that they are on their way to heaven. But while they feel inward pride on account of paying their debts, and think they have something whereof to boast, because they now and then give a trifle in a charitable way, and go to church; they are willing, at the same time, to tell any number of barefaced lies in order to swindle even their best friend out of his property; they slander their neighbors, fabricate falsehoods upon the people of God, and otherwise persecute, and injure them. Some people, of the moral stripe of which I am speaking, take particular pleasure in slandering ministers of the Gospel, and in doing, as well as saying, every thing they can, which is calculated to wound the feelings or to injure the reputation of even the most pious and devoted ministers. These call themselves moral! Strange infatuation!

Is it not strange, indeed, that men can be found, and that in great numbers, too, who lie without restraint to swindle, or for the sake of filthy lucre,

who are in the constant practice of slandering the people of God, and of injuring them otherwise all they can; and who, at the very same time actually believe themselves to be *extra-moral*? Strange as this may seem, however, there are thousands of this very description. They are not guilty of some particular vices of which other men are guilty, therefore, they are very moral in their own way of thinking, are entirely prepared for heaven, and are on their way thither. Though they are in the daily habit of committing many of the very meanest kinds of sins, yet they persuade themselves that they are possessed of the New-birth, or of something which is equivalent. Morality is every thing with such men as these. Deprive them of their morality, or rather, of their imaginary morality, and you deprive them of their only hope for the future state. Deprived of this false hope, and they would stand exposed even to themselves, in all their own native ugliness, sinfulness, and wretched wickedness. They then would see what is nothing but plain truth, that is, that they are utterly unfit for heaven, that God will not permit them to enter there without being born again, and that they are actually fit only for hell. Look at the steps by which Satan blinds the understanding of men. He first corrupts the meaning of the word morality; he next induces men to believe themselves moral, while they commit nearly every species of sin; he then influences

them to suppose that their morality is religion, the New-birth, or a preparation for the future state. Now why do you suffer the devil thus to deceive you? Are you weak, and ignorant, so that you cannot help it? You will not say this, although you know that you are ignorant. Is it not in your power to ascertain the truth, even the whole truth, upon this subject? Neither will you say this, because you know that you may, if you choose, know the whole truth. Why then, I ask you again, do you suffer yourselves to be deceived by Satan, and decoyed by him, even to the very centre of the lake of fire and brimstone, prepared for the devil and his angels?

Have ye no Bibles! Indeed, one might very reasonably suppose you have none, and that ye never heard of any, seeing your positive disbelief of what they contain; and the greediness with which you swallow every new trick, and cunning device of the devil. Furthermore, one might very reasonably suppose, from your conduct, if he had nothing else by which to judge, that God is never to be believed, and that the devil is a very truthful, and truth-loving being; because you always disbelieve God, and believe the devil.

Is it not a shame that men, who even claim much on the score of intelligence, suffer themselves to be deceived by the very weakest, and most absurd inventions, and tricks of Satan? See, too, with what ease he leads them about from er-

ror to error; and with what shameful, and unresisting quietness they permit him to lead them step by step, even till they lift up their eyes in hell, "being in torments." Are they not literally "taken captive by him at his will?" Now I have asked ye twice, why ye permit yourselves to be thus deluded? Can ye answer me? No: ye are every one like the man who was found at the wedding without the wedding garment—"speechless."

There is yet another class of moralists, or rather, of sinners, which I must notice, before I conclude this chapter.

This class includes a vast number of each sex. It embraces a large multitude, who have once been guilty of practicing one or more of the baser vices, but who have ceased from practicing them any longer. It also embraces a large multitude of each sex, but principally of females, who have never been guilty of any gross, or out-breaking wickedness. This class, therefore, includes all "the most moral part," as it is termed, of the general community, real christians excepted. Those who compose this class, males as well as females, do not commit any gross, or very base acts of wickedness; and they feel a consciousness, therefore, that they are not so bad, or so wicked, as the high-way robber, the mid-night assassin, the whore-monger, the prostitute, or as some other characters which might be named. The con-

duct of this class of people, is, in many respects, really admirable. They do not kill, they do not steal, they do not take the name of God in vain, they do not violate the sabbath, at least grossly, they do not lie, except it be in telling what they call *white lies*; and they commit neither fornication nor adultery, nor do they bear false witness. Furthermore, they pay their just debts, if not providentially prevented; they demean themselves civilly, and genteelly in society; they go quite regularly to church, and conduct themselves, while there, with becoming gravity and decorum; they contribute, with some degree of liberality, to many of the charitable institutions of the age; they sympathize with the distressed, and sometimes do something for their relief. They are, in short, to use popular expressions, honest, upright, orderly citizens, and ornaments to society. This is all well. I would that more of our citizens were such as those who compose this class. But all these things taken together, do not compose the New-birth; although they may constitute what would be styled by the world, a very high grade of morality. It is not against their morality that I am contending: it is against their taking their morality for religion or the New-birth, that I wish to warn them. Now, I repeat it, All these things taken together do not constitute the New-birth. As an ape, and a man are not the same thing, so morality and the New-birth are not the same thing.

It is often very difficult, however, to convince one of this class, that his or her superior morality is not at least a kind of religion or New-birth, as good as that of many professors of religion; and, therefore he or she fondly hopes it will do.

They seem to think that they almost, if not entirely keep the whole Law; and, like the young man who came to our Saviour to inquire what he must do to inherit eternal life, each one of them is ready to ask, "What lack I yet?" They are oftentimes almost ready to conclude that they lack nothing, because, when they look around them, they know that they do not commit so many base, horrible, black, or detestable crimes, as very many others do. They see, and know that they are not guilty of doing many of the things which God commands them not to do: and they are perfectly conscious that they do, at least, many of the things which God commands them to do. They also observe, quite closely, the conduct of professors of religion. They see many professors guilty of vices of which they themselves are innocent. They feel something like calm satisfaction, too, when they observe that they do several more of the things which God commands to be done, than these same professors; and they really cannot well avoid arriving at the conclusion, and settling down upon it, too, that their own goodness, or morality is a much better New-birth than that of these professors. Indeed, on comparing their

religion or morality, with that of professors of christianity in general, they are ready to conclude that it is about as good a New-birth as one half of the professors possess. They see that they are better on the whole, according to their way of judging at least, than many professors, but not quite so good as many others; that they are about as good, as they think, as about one half of them; therefore, they conclude that their New-birth is about as good as that of a majority of professors; and, that, if these go to heaven, so also will they themselves. It is often very difficult, therefore, as I have remarked already, to convince one of this class, that his or her morality is not a kind of religion or New-birth: and it is almost impossible to convince such a one that his "heart is deceitful above all things, and desperately wicked." As I have already admitted, the conduct of this class, is, in many particulars, really admirable, and praiseworthy. They really do have a kind of outward morality, or goodness about them which actually looks, in some respects, like genuine religion; nevertheless, it never looks so much like religion to others, as it does to themselves. Now it matters not how much a counterfeit bank-bill resembles a genuine bill, it is not therefore a genuine bill. They may both be made of paper, possess the same kind of engravings, contain the very same letters, and language, and figures, and

also the names of the very same men; yet the counterfeit bill is not therefore a genuine bill,—it is nothing else but a counterfeit: and although it may deceive people very often in its race through life, and so be taken very often for genuine; yet, when it arrives at the place of judgment, the bank, it is condemned, because it is nothing but a base counterfeit. Now the devil does not care how much your morality or religion resembles the pure, and undefiled religion of heaven, so that it is not pure religion. Your spurious, or counterfeit religion may indeed very often deceive men into the belief that it is pure, that it is genuine, it may also deceive yourselves into the same belief, in the course of time; but when you shall have run your race, and finished your course, and shall stand before the judgment seat of the Great Judge, he will condemn you, and cast you “into outer darkness, where there is weeping and wailing, and gnashing of teeth;” because your religion is not genuine, but a base counterfeit. Now, consider in time, what will it profit you in the day of trial, to know you possessed a kind of goodness in this life, which was really admirable and praiseworthy, and which resembled true religion in many respects? Will it profit you any? will it keep you out of hell an hour longer? Will it afford you any comfort to know that your religion or New-birth was such as to deceive many in this world, into the belief that it was the holy religion of Jesus? Will it be a

consolation to you in hell, to know that you were "almost a christian," in this life; and that you were almost good enough for heaven, and that you barely missed getting there?

I have already proved to you that you have no religion, that you have not the New-birth, however moral you may be, while I was engaged in showing you reasons why men cannot see the kingdom of God without being born again. However, as you are hard of hearing truth, and slow to believe it when you do hear it, and as your salvation depends upon your appearing before God with the genuine New-birth, and not with something which, in many respects resembles it, I will here take some additional pains to show you that your morality is not it. But right here, before I begin, let me ask you, If indeed it be true that you are not good enough for heaven, however moral you may be, *do you wish to know it?* If you are not prepared for Death, Judgment, and Eternity, do you wish to know you are not?

I am addressing myself now to every class of moralists; to that class which is acknowledged by the community in general to be moral, and of which I have just been speaking; to those classes which consider themselves tolerably moral, though they are not thought to be so by the community; and to every class or being who lays any claim whatever to morality.

Come ye moralists, therefore, every one of you,

and hear from God's own word, and be convinced, and know that morality is not the New-birth. Better will it be for every one of you to be convinced of this in time, by facts and arguments derived from the word of God; than to be convinced in eternity, by the wrath of an angry God, and the flames of a dreadful hell. I shall make no apology for being tedious on this part of the subject; because such vast multitudes of my fellow beings are actually risking their *all* for boundless eternity upon this sandy foundation called morality.

CHAPTER VIII.

MORALITY NOT THE NEW BIRTH.

Although it is true that very many take morality for the New-birth, it is not because the Bible is silent, or defective on the subject, even in the smallest degree. It affords us all the light that we need, either to ascertain certainly what the New-birth is, or to know certainly what it is not. In addition to the arguments already advanced, therefore, to prove that morality is not the New-birth, I will select a few examples only, from the Bible, out of a multitude, in order that I may prove to you beyond the possibility of a doubt

that, in no sense in which the word is commonly used, does morality constitute the New-birth.

In the New Testament you read of a certain sect among the Jews called the Pharisees. By noticing, even but a little, of what is said of this sect in the New Testament, any reader may learn that they unquestionably were moral, if we use the word as it is mostly used now.

They were actually members of the only church of God upon earth. They were apparently very scrupulous in their observance of all the outward forms of the Jewish church: they performed, in the most rigid manner apparently, every ceremony, and discharged every duty enjoined in the ceremonial law; and they seemed to have a great deal of reverence towards God. Indeed, it would seem, upon a slight examination, that they excelled all others in righteousness, and in zeal for the glory of God. They were regular, and scrupulous in their attendance at church; and they seemed to engage devoutly in all the religious exercises of the Jewish church. They prayed much, often, and long: they even prayed often at the corners of the streets of the great city Jerusalem, in the very midst of the mighty multitudes with which those streets were always crowded. They were not ashamed of God before men, as almost every sinner is now, and as too many professors of religion are too. They did not worship idols, as the

heathen around them did; but they worshipped the true God. They did not take the name of God in vain, they were not sabbath breakers, murderers, or high-way robbers. They were not adulterers, or fornicators, or slanderers. They possessed, in short, a very high degree of what is now styled morality. Thousands of the human family who bless themselves on account of their morality in these days, and who boast of having more religion than half of the professors of religion, are, nevertheless, not half so moral as the Pharisees were. Thousands of men who think, or hope at least, that they have religion or a New-birth sufficient to take them to heaven, have not half so much religion as the Pharisees had. Indeed, leaving out of view genuine christians, there is scarcely a man or woman living, who can, with any propriety at all, claim to be so moral as the Pharisees were. Many tens of thousands who claim much on the score of morality, are not half so moral as were the Pharisees; and even the most moral in our country, must confess that they are much less moral than the Pharisees. The Pharisees abstained from every vice, from which the most moral now abstain; they performed every duty towards God and man, which the most moral among us now perform; and, in addition to this, they performed many more. Search the Scriptures, therefore, ye men of christendom; and ye will find these things to be true. Admitting,

however, for a moment, that the most moral part of mankind are fully as moral as the Pharisees were, which is not the fact; still, this would be insufficient to take them to heaven, as we shall presently see. Let it be remembered that scarcely a single man or woman is so moral as the Pharisees were. If, therefore, it can be shown from the Bible, that the Pharisees were not moral or good enough for heaven; it will follow, as a necessary consequence, that the most moral men and women, are not good enough for the habitation of all the holy. "Woe unto you, scribes and Pharisees, hypocrites!" says the Saviour, "for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater *damnation*."

The Pharisees, like moralists of the present day, wore a very beautiful exterior; but inwardly, they were wicked, abominable, and polluted. "Woe unto you, scribes and Pharisees, hypocrites!" says the Saviour again, "for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess."

The same might be said of thousands of moralists. They are exceedingly careful to appear very moral, and honest, and good, before men; yet "they are full of extortion and excess." They seem not to care for God's knowing how wicked they are, so that they preserve a fair outside before men. Although they do very many good and

commendable things; and on the whole, preserve quite a moral aspect before the eyes of the world: yet, if you look within them you will find that their hearts contain every species of abomination. Examine them, and you will find that it is impossible for them to go to heaven without a change of heart, from wickedness to holiness, which is the New-birth. Though these men are inwardly thus wicked; yet, because they do many commendable acts merely to appear honest and clever before men, they strive to think themselves as good and clever, in reality, as the very best on earth! But that which creates most surprise, is the almost incredible fact that they do come to believe this, after trying to do so for some time. Then it is, that they fully receive their morality, which, in reality, is no morality at all, for the New-birth, or as good religion as that of the very best. Like the liar who is said to be the first and last, and only one to believe his own lie, these people are the only beings in the world, in heaven, or in hell, who ever become much blinded by their mock morality. Scarcely ever does any other being think them half so moral, and good, and clever, as they come to esteem themselves. They work themselves into the belief of a lie of their own making, by working themselves into the belief that they are as good as the very best, or even as good as half the professors; and they are the only ones in the universe who ever believe the lie. There

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is yet a great deal more proof, that as moral as the Pharisees were outwardly, they were destitute of the New-birth, and fit only for hell. "Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whitedsepulchres, which indeed appear beautiful outward, but are within, full of dead men's bones, and of all uncleanness." These quotations may all be found in a discourse of our Saviour recorded in Chapter xxiii, of the Gospel by St. Matthew. How beautiful did the Pharisees appear outward, how moral, and even religious did they seem! yet within, they were full of all uncleanness; that is, their hearts contained every description of sin and abomination.

Does not every one see how strikingly true this same description is, of even the very best moralist? So faithful a description of even the best moralists, is this, that it would not be doing any violence to truth, to substitute the word moralists, for the words Scribes and Pharisees, and call it a description of the former. "Woe unto you, *moralists*, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within, full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Applied to you, ye moralists, are these words not true and faithful? Do ye not acknowledge that, "ye outwardly appear righteous unto men," and that this is your

chief object in being as moral as ye are; but that "within ye are full of hypocrisy and iniquity?" Now God knows your hearts as well as your actions, and he has told you again and again, what kind of hearts they are; that is, that they are "deceitful above all things and desperately wicked."

Cast away your wicked unbelief, then, and your absurd good opinion of your morality or goodness, which is neither morality nor goodness, and believe what God tells you, before you are convinced of its being true, fearfully true, by the flames of hell, and the shrieks of the damned.

Our Saviour, then, calls the Pharisees hypocrites and extortioners; describes them as being very beautiful externally, but polluted, filthy, and wicked within; and declares that they "shall receive the greater damnation." Again he says, "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?" Can any moralist pretend for a moment that he or she is as moral as the Pharisees? surely not.

Let it be remembered, therefore, I repeat, that your morality is actually *less* than that of the Pharisees: yet you are hoping, and some of you are believing that you have enough morality or righteousness to take you to heaven. Now hear what the Saviour says, and believe it. "For I say unto you, That except your righteousness shall *exceed* the righteousness of the scribes and Pharisees, ye shall in no case enter into the king-

dom of heaven." Mark this clear and positive declaration of the blessed Saviour. You must acknowledge that your morality or righteousness is indeed *less*, far less, than the righteousness of the scribes and Pharisees: yet the Saviour says, "Except your righteousness shall *exceed* the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Is it not now abundantly proved from the word of God that morality is not the New-birth? and that except you be born again, no matter how moral you are "ye shall in no case enter into the kingdom of heaven?" Can one single one of you dare even to hope any longer, now, that your morality will take you to heaven? Surely not: because it has been shown that you have much *less* than the Pharisees had, and the Saviour declares that "ye shall in no case enter into the kingdom of heaven," except your righteousness shall *exceed* theirs. From the fact that your righteousness is less than theirs, and from the fact that theirs is less than enough, it is manifest that you cannot see the kingdom of God except ye be born again. As moral as you may be, you surely must see that your morality is not the New-birth. I wish, however, if possible, to make it so plain from the Bible that morality is not the New-birth, or a sufficient preparation for heaven, that every moralist who reads, will at once abandon the vain hope of entering into the kingdom of God by it.

I wish you to abandon this hope, because, if you do not, it will deceive you into hell. I have undertaken to prove to you from the Bible, that it is not the New-birth. For your benefit I do this, and not for mine. I wish, therefore, not only to prove it, as I think I have already done, but to prove it so that *you* will *feel* that it is proved, even with all your notorious self-esteem and unbelief; and abandon, forever, the idea of entering into the kingdom of God, without the true and undefiled religion of Jesus.

You remember the case of the young man who came running to our Saviour "and kneeled to him, and asked him" what good thing he must do to inherit eternal life. The Saviour told him if he would enter into life, to keep the commandments; and he then repeated to him the substance of the whole ten which form the Moral Law. "All these things," said this rich young ruler in reply, "have I kept from my youth up: what lack I yet?" There is something in the case of this young man, which ought to be carefully noted by every one, but especially by people who think they are about good enough to go to heaven without the New-birth. The simple account of what took place between him and the Saviour, proves that he was unusually moral, much more so, indeed, than any moralist of the present age.

Influenced by a fear that he was not prepared for death, judgment, and eternity, as moral as he

was, he came to our Saviour to ask what he must do to be saved. He "came running, and kneeled down to him" to ask him. When the Saviour repeated the substance of the commandments forming the Moral Law, and told him to keep them if he would enter into life, the young man replied very confidently, "All these things have I kept from my youth up."

Do you not observe, now, that he really thought that he had faithfully kept the whole Moral Law, or Law of God, even from his youth up? That he was not acting hypocritically in his declaration to the Saviour that he had kept all the commandments from his youth up, but was indeed sincere, is proved from the fact that it is said that "Jesus," on hearing him reply thus, and seeing his sincerity, "beholding him, *loved* him." It is certainly evident, therefore, that this young man sincerely thought that he had kept the whole Law from his youth up. It is equally as evident that he was outwardly very moral, even very much more so, than any moralist now living, or he could not have been sincere, in declaring to the Saviour, that he had kept all the commandments from his youth up. It is evident that he was far more moral than any moralist now living, because he thought sincerely that he had kept all the Law from his youth up; and from the additional fact that there is not one single moralist now living, either male or female,

who would presume to tell God that he or she had kept all the commandments from the days of youth till now. None would dare to tell God this, because the most moral ones now living, know that they have not done it; and, therefore, they know that God would detect them in their hypocritical lie. Where is the man or woman to be found, who sincerely thinks that he or she has faithfully kept all the commandments through life? I answer, Nowhere. Every one knows that he has *violated* less or more of the commandments instead of having kept them, and that he has done so every day of his life from his youth up. The young man sincerely thought he had kept them from his youth up, which, indeed, does not prove that he had actually done so; but it proves that he must have been very moral externally, or he could not have thought so. You know that you have *not* kept them from your youth up, but have violated them every day of your life; therefore, it is proved that every one of you is less, far less moral, than this young man was. Now mark particularly what took place next: "All these things have I kept from my youth up: what lack I yet?" It has been shown that the very best among you, are not so moral by a great deal, as he was; if it be proved therefore from the Bible that he lacked anything, it will at the same time be proved that you lack more. "One thing" said Jesus unto him, "thou lackest: go thy way, sell whatsoever thou hast,

and give to the poor, and thou shalt have treasure in heaven: and come take up the cross and follow me. And he was sad at that saying, and went away grieved; for he had great possessions." It is proved, then, and from the Bible, that he lacked *one thing*, at least: therefore it is also proved that you lack more. He came, as you remember, to ask what he must do to inherit eternal life; he told the Saviour with the utmost sincerity, that he had kept all the commandments from his youth up. "Then Jesus beholding him, *loved* him, and said unto him, *One thing thou lackest.*" The Saviour "beholding him, *loved* him!" He loved him on many accounts. He loved him on account of his anxiety to know what he must do to be saved; he loved him because he was in a hurry to know this; he loved him because he came to the proper person to obtain this all important information; he loved him because he sought it sincerely and humbly,—he came running, "and *kneeled* to him, and asked him;" he loved him, in short, to use the language of the day, because he was at heart, honest with himself, and with his Maker; because he was exceedingly moral, amiable, lovely, and interesting. Yet as well as the Saviour loved him, he saw that he had not been born again, that he was not yet good enough "to inherit eternal life;" and he felt bound, therefore, to say to him, "*One thing* thou lackest." The very love, itself, which the Saviour felt for this amiable young man, in

duced the Saviour to tell him that he lacked *one thing* yet, when it was true that he did lack *one thing*, without which he could not inherit eternal life. He came to the Saviour to know what he must do. The Saviour loved him, and, therefore, he must give him all the information on this most important subject, that was needed. Jesus saw, that he lacked *one thing*, notwithstanding all his morality, amiability, and loveliness, of being entirely prepared to inherit eternal life; and like a friend, true and faithful, he plainly told him so; "*One thing* thou lackest," said he. Just here, I must stop to remark that the substance of the commandments consists in forbidding us to do any evil, and in requiring us to love God with all our hearts above every thing else, and above *all* other things; and to love our fellow creatures as we love ourselves. Whoever does this, whether in heaven, or upon the earth, keeps the whole Law, or all the commandments; and whoever keeps the whole Law inwardly and outwardly, *lacks nothing* of being prepared to inherit eternal life; and whoever keeps the whole Law, or all the commandments inwardly and outwardly, in letter and in spirit, is a true and genuine child of God. This is no more, nor is it any less than the angels of God do. Not one of you does this, and you know it; for every one of you knows that you are not as the angels,—doers, and keepers of the whole Law—pure, and holy. You are not born again, then,—your morality is not

the New-birth.—This young man, who was so much better, and so much more moral than any one among you, did not, *himself*, do all this, although he sincerely thought he did. He was mistaken, and honestly so, as we have already seen, in supposing that he had kept all the commandments from his youth up. If he had done this, he would have been pure and holy, like Adam and Eve were before the Fall; he would have been pure and holy, like the angels are; he would have loved God with all his heart, soul, mind, and strength, above all other things; and he would have loved his fellow creatures as himself: he would not, in short, have lacked "*one thing*," towards being prepared to inherit eternal life. He had not, however, done what he supposed he had; he had not kept the whole Law, he was not a child of God, he was not prepared to inherit eternal life, he was not yet good enough for heaven, he did not love God as the angels do, above all things, he lacked "*one thing*," of being prepared to inherit eternal life.¹

If he had kept the whole Law, he lacked nothing; for the keeping of the Law, is the loving of God more than all things else, and our neighbor as ourselves.

Now mark what follows. The Saviour did not merely declare to him that he lacked *one thing yet*; but he adopted a plan, at the same time, to

convince him of the truth of what he said,—to convince him that he had not kept the whole Law as he supposed, that he did not love God more than he loved all other things, consequently, that he lacked *one thing yet*. “One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross, and follow me.” Why did the Saviour require him to sell all he had, and give to the poor? Must every one do this, in order to inherit eternal life? No: God does not require us to sell our possessions, in order to prepare to meet him. The young man was told to do it, to show him that he did not love God more than all things, consequently, that he lacked *one thing yet*. It *had* that effect; it showed him that he loved his possessions more than he loved God; for, “he was sad at that saying, and went away grieved; for he had great possessions.” Now he that is prepared to inherit eternal life, or that is born again, loves God more than he loves all things else, as we have already seen. He is entirely willing, therefore, to do whatsoever the Lord requires him to do.

He is even willing to give up all his earthly possessions, though they be great, as tens of thousands of the early christians were compelled to do, for the love he has for God. He will suffer himself to be cast into a fiery furnace for the cause of God, as Shadrach, Meshach, and Abednego did:

he will suffer himself to be tied to the stake, and burned to ashes, as untold multitudes of the primitive christians did and as thousands have done in more modern times in Popish countries, rather than to forsake God, or declare that he does not love him. The true lover, or child of God, will suffer himself, if duty calls, to be cast into a den of lions, to be imprisoned, to be scourged, to be beaten, to be persecuted, to be drawn from quarter to quarter of the globe, to be beheaded, to be sawn asunder, or to do any thing which it is possible for mortal to do, or to endure. When this young man was required to sell all he had, and give to the poor, "he was sad at that saying and went away grieved." This proved that he had not kept the law from his youth up; and it also proved that he loved his possessions more than he loved God; it proved that he lacked *one thing* yet. That *one thing* was the New-birth! without which no man can see the Kingdom of God.

Had he not lacked the New-birth, he would have been perfectly willing to sell his possessions, and give away their proceeds; or, in other words, to abandon them without hesitation, when the Saviour required him to do it. Every one must now see that this is true. Multiplied thousands of christians have not only given up all their possessions for their religion, but they have also, in addition to this, suffered death in every possible way.

This young man's morality, then, though it far exceeded yours, was not the New-birth: then yours is not. He went away sorrowful, and we hear no more of him, nor will we, till we all meet together in eternity.

He, like many tens of thousands of men and women of this age, would have been very glad to have religion, or the New-birth, had he been allowed to have it, and to love the world at the same time, more than God. This was impossible then, it is impossible now. Because he could not have religion and love the world more than God at the same time, he went away sorrowful; loving his possessions more than God, and preferring them before treasure in heaven. Like this young man, there are vast multitudes of men and women, who would like to have religion, or the New-birth, if they could be permitted to have it, and, at the same, be permitted to love the world or some of the things of the world, more than God. But as this is impossible, they are frequently dejected, and sorrowful, and very much cast down. They continue on in life, however, like the young man probably did, preferring the perishing treasures of the world, before the true, and durable riches of heaven. I have now shown you, by an additional example from the Scriptures, as well as from various additional arguments deduced from them, that morality, in no sense in which the word is commonly used, is religion or the New-birth.

Other proofs are at hand however, and I proceed to use some of them. *The case of Paul the Apostle, is precisely in point.* He, too, was moral; more moral than even the best of moralists now are. A few quotations from the Holy Scriptures will be sufficient to prove this position. Said Paul, in his defence before the people of Jerusalem when they had "laid hands on him," "I am verily a man which am a Jew, born in Tarsus a city of Cilicia, yet brought up in this city, at the feet of Gamaliel, and taught according to the perfect manner of the Law of the fathers, and was zealous towards God, as ye are all this day. I persecuted this way unto the death, binding and delivering into prison both men and women." He was brought up at the feet of Gamaliel who was "a Pharisee,—a doctor of the Law, had in reputation among all the people." He was "taught according to the perfect manner of the Law of the fathers," and he was "zealous towards God." Yes, he was so zealous towards God, that he "persecuted this way unto the death, binding and delivering into prison both men and women." He was a member of the only true church of God upon earth; and he was a "zealous" member. He appears to have devoted himself to the service of God even in childhood. This is rendered almost certain from the fact that he was "*born* in Tarsus a city of Cilicia, yet *brought up*" in the city of Jerusalem "at the feet of Gamaliel."

Why *was he brought up* at the feet of a great Jewish "Doctor of the Law," or "D. D.," or Doctor of Divinity, as some have it now; if he had not devoted himself to the service of God in his childhood? It appears manifest that he had thus devoted himself. The morality of the most moral, therefore, falls very far short of Paul's.

No moralist now living, has devoted himself wholly to the service of God, from childhood. No moralist now living, has gone through a thorough course of theological studies, and that under a most able teacher, too, as a means of being useful in the service of God. No moralist now living, is a member of the church of God, and that a zealous and conscientious one too; having become so from pure motives. It is certainly very clear, therefore, that the morality of the most moral falls very far short of Paul's.

He says further, however, "My manner of life from my youth, which was at first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the *most straitest sect of our religion*, I lived a Pharisee." He was not only a member of the church of God; but he was a very zealous member of that branch of the church, which was reckoned the most strict and correct.

No moralist can dare to try to measure morality with Paul: no candid man or woman will pretend to do this; because all know, how moral soever

they be, that they are not half so moral as he was. In order, however, that every one may fully see the entire extent of Paul's morality, I will give one other extract from the Holy Scriptures. "If any other man thinketh he hath whereof he might trust in the flesh," says Paul, "*I more* : circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the Law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the Law, blameless." Here, now, is a passage of God's word which fits every moralist in every possible condition; whether male or female. "If any other man thinketh he hath whereof he might trust in the flesh," says he, "*I more*."

Now moralists, both men and women, if any of you think, as you doubtless do, that you have something in which you may trust in the flesh, such as your superior morality, and the many good works you have done, remember,—I say, notice it, and remember—Paul had *more* than any of you. Are you zealous toward God? Paul was more. Are you careful to do *some* of the things commanded to be done in the Law, or commanded in it, not to be done, Paul was careful to observe *every thing* contained in the *whole* Law. "Touching the righteousness which is in the Law," he declares he was "blameless." Can any of you say half so much, and say the truth? Not one. In a

few points, perhaps, you observe the Law of God; but Paul observed the whole Law, to keep it "blameless." If you think you do many good deeds, and lead quite moral lives, and that you have, therefore, something in which to trust in the flesh; remember, Paul did many more good works than any of you, that he kept the *whole* Law "blameless," and that he was also a zealous member of "*the most straitest sect*" of the Jewish church. It is true, therefore, that if any man think he has something in which to trust in the flesh, such as morality, or good works, Paul had "more." Thus, I have proved from the word of God, that the morality of the most moral one among you, falls very far short of Paul's morality. His morality was not sufficient to take him to heaven, as we shall presently see. As superior as it was, and as many good works as he performed, *all* together, did not constitute the New-birth. Your morality has been proved from the Bible to be less than Paul's, and your good deeds few, when compared with his; therefore, it has been proved from the Bible that your morality and good works combined, are not the New-birth, and are utterly insufficient to take you to heaven. "Marvel not that I said unto thee, Ye must be born again." Paul, however, like multitudes in this age, had not observed the *spirituality* of the Law of God. Indeed, the whole sect of the Pharisees, with but few exceptions, as well as the

whole Jewish church, seems to have lost sight of the spirituality of the Moral Law entirely. This might be shown very clearly from the Bible, were it necessary.

The whole Jewish nation had so corrupted the word of God, by their traditions, that they at last rested in the belief that the Moral Law took cognizance of the external man only—of nothing but external acts—that it did not reach the heart at all. Thus Paul was brought up in Jerusalem at the feet of Gamaliel, a great doctor of the Law, at the feet of a D. D., as the pride of men's hearts leads them now to say: but he had never, perhaps, in all his life, up to the time of his leaving Jerusalem for Damascus, to bind and persecute the saints, heard a syllable about the *spirituality* of the Law; although Theology had been his study a great part of that time. Gamaliel himself was ignorant of it, or Paul would not have been. If Gamaliel was ignorant of it, then was also the whole Jewish church, with but few exceptions. While the Pharisees, therefore, and other Jews, scrupulously observed every outward ceremony commanded in their ritual, and were exceedingly careful to perform every external duty required in the Moral Law, they neglected the heart entirely.

Thus Paul, ignorant of the spirituality of the Moral Law, thought "as touching the righteousness which is in the Law," he was "blameless;"

because he did not know that it looked into the heart at all.

This, then was his situation when he “received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished.” “And it came to pass” says he, “that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.” It was at this very time, no doubt, that he learned for the first time, that the Moral Law is spiritual, as well as holy, just, and good. Until this time, he thought he possessed spiritual life; or in other words, the New-birth. It is, doubtless, to this very moment he alludes, when he says, “For I was alive without the Law once: but when the commandment came, sin revived and I died.” Just at the very moment he obtained a full discovery of the spirituality of the Law, he obtained a full discovery of the deep wickedness of his own heart. Just as soon as he obtained a full discovery of the dreadful wickedness of his heart “sin revived and” he “died.” “*Sin revived:*”—he then, and never before, saw his inward sins, the sins of his heart, which were now like mountains upon him, and

which had always been there, undiscovered by him till then. This is what I apprehend he means by saying, "sin revived."—"And I died."—he had thought before that time, that he had kept the whole law "blameless," and that he was one of God's own children, prepared for heaven, and on his way thither. He now discovered the fearful wickedness of his heart, and the hope within him of getting to heaven by his good works, and by his great morality, died. With all his Theological lore, with all his mighty zeal for God, with all his good works, with all his superior morality, he discovered that he was at heart, a very great sinner, just like every moralist is; and his heart died within him at this awful discovery. It was about this same time, that he said "Lord, what wilt thou have me to do?" "And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do."

Thus, I have proved to you from the Bible, that Paul, before his conversion, was exceedingly moral: I have also proved from the Bible, that the morality of the most moral of moralists, falls very far below Paul's. I have proved to you that his morality was insufficient to take him to the paradise of God, that it was not the New-birth. In doing this, I have, likewise proved that your morality, which has been proved to be less than his, is not the New-birth. I have proved that, not-

withstanding all his morality and good works, he beheld himself a desperate sinner at heart. In relating the most important particulars of his conversion, as I find them in the Bible, I have, at the same time, proved to you from that blessed book, that Paul was born again; notwithstanding all his morality. My main object, you remember, is to show you what the New-birth is, which I am trying to do, by first showing you *what is not the New-birth*. Pursuing this plan, I have been trying to prove clearly from the Bible that MORALITY is not the New-birth. This I have now done. I have shown you in the first place, by miscellaneous arguments drawn from the Scriptures, and by selections from them, that morality is not religion or the New-birth. I have proved to you in the next place, that the Pharisees, by your own rule of judging, were better, or more moral, than the best moralist among you. I have proved to you, by the declaration of the Saviour, "that except your righteousness *shall exceed* the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Having proved that your righteousness is *less* than theirs was, I have thereby proved, that your morality is not the New-birth. I have proved to you from the Bible, that the rich young man who came to the Saviour to inquire what he must do to inherit eternal life, was much more moral than any moralist now living. I have also proved, by the declaration of

the Saviour, that, as amiable, moral, interesting, and lovely as *he was*, he lacked *one thing*; and that, *that one thing*, was the New-birth. In proving that he was more moral than any of you are, and that he lacked *one thing*, I have, at least, proved that you are not good enough for heaven, that your religion is not the pure and undefiled religion of Jesus, that your *morality is not the New-birth*. I have proved incontrovertibly, in the last place, that Paul, before his conversion, was far more moral than the most moral among you. I have proved that all his good works and morality united, did not constitute the New-birth: therefore, it is proved, at the same time, that your morality is utterly insufficient to take you to heaven, that it is not the New-birth; because his was greater than yours is, and his was insufficient.

Now, moralist, all who claim to be moralists, will ye stand convinced? Are ye not now convinced that morality, in no sense in which the word is now commonly used, is the New-birth? Other proofs might very easily be brought forward, further to establish the same point: but it is not necessary to say more upon this part of the subject. Enough has surely been now said, to convince every one, who is desirous to know what truth is. Therefore, I say unto every one of you, Repent, believe, and be born again; for, "Except a man be born again, he cannot see the

What is not the New-birth.

kingdom of God." May God help every one of you to repent of your sins, to believe on the Lord Jesus Christ, and to be born again. Amen.

CHAPTER IX.

CONVICTION IS NOT THE NEW BIRTH.

My readers remember that I began in Chapter vii: to show what the New-birth is. They remember, likewise, that in order to do this in the plainest manner possible, I began by showing first what is not the New-birth. Having shown, therefore, in the last chapter that morality is not the New-birth, I proceed in this to show, that

CONVICTION, *is not the New-birth.*

Every one of my readers, I presume, understands what is meant by conviction. To be convicted in a religious sense, is to be convinced that you are a sinner, so that the judgment *knows* it, and the heart *feels it*. Every one that cometh into the world is thus convicted, as I intend fully to show in a proper place.* Although every child of Adam is thus convicted, yet every one is not convicted precisely alike: I have not said so.

* See Chapter xiv.

Read the definition of conviction again. To be convicted in a religious sense, is to be convinced that you are a sinner, so that the judgment knows it, and the heart feels it. I say that every sinner is thus convicted; but this is not saying that every one is convicted precisely alike: it is only saying that every sinner is so convicted of sin as, in his judgment to *know*, and in his heart to *feel*, that he is a sinner. So much to prevent my readers from misunderstanding me.

Although every one is so convicted of sin, that his judgment knows, and his heart feels, that he is a sinner, yet some are much more powerfully convicted than others. God, in his wisdom, sees proper to give one sinner such a discovery of himself, as to enable his judgment fully to know, and his heart fully to feel, that he is a sinner; whilst, to another, he gives such an overwhelming view of his sins, that his judgment knows, and his heart feels, that he is a sinner to such an extent, that he is ready to fall down, and cry out with a Saul, "Lord, what wilt thou have me to do?" or with the jailer of Philippi "What must I do to be saved?" *Why* he deals thus with his creatures, we cannot tell, as he has not informed us; but we know from the character of God that it is right.

The reader recollects that Saul was thus convicted, as well as the jailer just mentioned.

Now, the natural tendency of conviction, wheth-

er it be in the former or latter degree, is to cause the sinner to repent. Its natural tendency, also, is to lead him to turn from his sins, and to seek God. It is for this very purpose that God sends conviction into the sinner's heart. By convicting the sinner, either in a pungent and overwhelming manner, or in a less powerful way, he designs the same thing; that is he designs to influence him to turn away from hell, and to go to heaven. Some, on being convicted of sin, quench the Spirit. These invent many methods to quench the Spirit, to stifle and wear off conviction, and to persist in sin with some inward composure. Such as these, frequently go on quenching the Holy Spirit, stifling their convictions, and engaging in various kinds of black wickedness in order to wear conviction away from their hearts, till, at last, they cross the line of mercy, the Holy Spirit takes his everlasting leave of them, and their damnation then becomes unalterably fixed. Sinner, "Quench not the Spirit."

Others, however, on being convicted, pursue a course quite different. They repent, and they pray, as God designs they shall, when he sends conviction into their hearts. Such as these, I take to be honest, and sincere seekers of God. But, alas! the Adversary is always ready, at every point, to intercept the honest inquirer after everlasting life; and to turn him out of the way. He leaves no lie, nor art, nor trick untried, in the

first place, to prevent the sinner from starting to seek God in the forgiveness of sins; and failing in this, he stands ready at every point, to turn the anxious seeker of life, out of the way that leads to "the Lamb of God, which taketh away the sin of the world." I say the class of sinners now spoken of, are sincere, and anxious seekers of religion, and they repent on being convicted, and frequently pray to God for forgiveness; and oft-times they do so with much earnestness, and in much bitterness and anguish of soul. Yea, they pray often and weep much. Now the devil is right here, waiting to tell such, that this conviction is religion, or the New-birth. Such thoughts as these, he instills into their minds. The Lord commands me to repent of my sins, to turn away from them, and to pray to him for forgiveness. I have been repenting and weeping tears of bitterness, and of woe, for many weeks and months; perhaps for many years. It is true that I have not found what I expected. I expected when I began to seek God, that he would meet with me, and roll away this load from my heart, and make me feel happy, and that I would *know* I had religion or the New-birth. But I reckon I must have been mistaken, to some extent, in my views. As I have been convicted of sin, and have been honestly repenting of sin for many months or years; and for many months or years been weeping in bitterness of soul on account of sin, and praying in deep anx-

iety for forgiveness, this must be religion or the New-birth: that is, this *conviction*, together with this repentance, these bitter briny tears, these honest, sincere, and anxious prayers, all taken together, and continued so long, *must be religion or the New-birth*.

Thus does Satan often influence the sincere seeker of religion, to reason within himself. He goes, indeed yet farther than this. At this juncture he knows the way to heaven is, to the poor disconsolate, and almost despairing sinner, surrounded by darkness. He causes him to say within himself, I expected that this inward sense of guilt, and condemnation, and fear, and trembling, would be removed when I passed through the New-birth; and that there would such a change take place in my poor troubled heart, that I would leap for joy, that I would feel like praising God, that I would love him with my whole heart, that I would love his people as I never had loved them before: in short, that I would feel such a great, sensible, and happy change take place in my heart, *that I would know I had religion*. However, I must have been mistaken, in many of my views. Conviction, sincere repentance, much lamentation, with many bitter tears, many anxious and honest prayers, all continued for so long a time, must be religion or the New-birth. Now there is much truth in this speech, which the devil puts into the heart of the poor inquirer after the

New-birth; but it is so mixed with error, that erroneous conclusions are inevitable. Indeed, one of Satan's strongest holds, in deceiving sinners into hell, seems to consist in the hellish ingenuity and subtilty with which he misquotes and misapplies Scripture, and with which he intermingles error with truth, so as to produce error in conclusion. You remember how he quoted scripture to our Saviour when he tempted him.

In the above attempt to deceive the seeker of salvation into the belief that conviction, repentance, prayers, tears, &c., are the New-birth, not a syllable is said about Faith !

The Scriptures tell us that, "without faith it is impossible to please God;" and also, that "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The Scriptures also give such marks of the New-birth as to enable every one who is really born again to *know* it, as I expect to show towards the conclusion of this work.* However, I must return to my subject.

In the manner pointed out, or by some similar method, Satan often succeeds in persuading the anxious inquirer after everlasting life, that conviction, or that conviction, repentance, prayer, &c., are the New-birth.

A few examples from the Holy Scriptures may suffice to prove that conviction, whether powerful

* See Chapter xviii, and xix.

or less powerful, is not the New-birth. The same examples will also show that conviction, and all its natural accompaniments united, such as repentance, prayer, &c., are not the New-birth.

The case of the jailer is in point. When he had put Paul and Silas into the inner prison for greater security, and made their feet fast in the stocks, he was not at all concerned about his salvation, he was not convicted. When the great earthquake came, however, and all the doors of the prison were opened, and the prisoners loosed by the power of God, *he* was, at the same time, deeply convicted of sin. This was also produced by the power of God. So powerfully was he convicted, that "he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out and said, "Sirs, what must I do to be saved?" Did Paul tell him that even this pungent, and powerful conviction was conversion, or the New-birth? No. Did he tell him to be composed, that conviction, repentance, fear, trembling, &c., all united, were the New-birth? No.

It is to be feared, however, that too many of our modern preachers would have told him his sins were pardoned, and that he was born again. Paul knew that conviction, however powerful, is not the New-birth; therefore, instead of telling the trembling jailer that he was already born again, he says to him, "Believe on the Lord Jesus

Christ, and thou shalt be saved, and thy house." Thus, the proposition that conviction is not the New-birth, is fully established from the Bible. In a state of the deepest conviction, the jailer inquired of Paul and Silas what he must do to be saved. Paul told him what he must do; and every convicted sinner must do the very same thing which Paul commanded the jailer to do, or else fall far, very far short of the New-birth. He told him to "believe on the Lord Jesus Christ," and then follows the promise, "thou shalt be saved." Indeed, it is clear from the Scriptures, that regeneration or the New-birth, takes place in the very act of faith, and never before. It is, indeed, manifest from the Scriptures, that faith is the medium, so to speak, through which God always communicates pardon of sins, and regeneration of soul. Every one can perceive, therefore, that it is impossible for regeneration or the New-birth to take place, before the creature acts faith. He that stops short of believing "on the Lord Jesus Christ," therefore, even though he be as deeply, and powerfully convicted as it is possible for a sinner to be, stops short of being born again. The declaration, then, that conviction, even when united with its natural accompaniments, is not the New-birth, is found to be true. Let those, therefore, who have professed the religion of Jesus Christ, and become members of some branch of his church, exam-

ine themselves and see if they have not taken conviction for conversion. Let them see if they have "believed on the Lord Jesus Christ," as well as repented of their sins. This admonition is the more necessary, from the fearful fact that there are, doubtless, thousands of men and women included in the different branches of the church of Christ, who have honestly taken conviction, with perhaps a few pious, and serious resolutions, for the New-birth; and have, therefore, stopt far short of the New-birth, and settled down in the vain hope that they have religion.

This class, as I have perhaps already hinted, are always honest and sincere; they are not hypocrites. After settling down in the vain hope that they have experienced the New-birth, they spend the remainder of their days in the fruitless business of trying to make themselves believe that they *are* born again; and in a fruitless effort to enjoy, at least some of the comforts of God's people. They never can do either. They are never fully able to work themselves entirely into the belief that they are born again; neither are they ever able to enjoy any of the real comforts, and joys of God's children. I say again, therefore, let every one who has professed to believe in the Lord Jesus Christ, examine himself, and see if he has indeed believed in him, and been born again.

Were it not for the painful truth that all mankind are slow to believe, I would here rest the

argument that conviction is not the New-birth; having fully shown that it is not, by a very pointed, and plain example from the Bible. The hardness of men's hearts, and their slowness to believe the truth, constrain me to add another example or two from the Bible, to prove the same point.

King Agrippa is remembered by all my readers.

At the time "Agrippa said unto Paul, Thou art permitted to speak for thyself," he was not convicted. Whilst Paul continued to speak, however, Agrippa was very powerfully convicted, which is evident from the narrative. So very deep and overwhelming was his conviction, *that he was forced to cry out publicly, and in the hearing of all present*, "Almost thou persuadest me to be a Christian." When it is remembered that when Agrippa said this, Christ and his followers were despised by all the world, that Festus, just before, had cried out against Paul, that Agrippa, himself, was one of the great ones of the earth, and, that he made this declaration in the hearing of many dignitaries, who were violent enemies of the Christian religion, it cannot be doubted that he was overwhelmingly convicted. Had he not been, he would not, under such circumstances, have cried out, "Almost thou persuadest me to be a Christian."

Did the Apostle Paul act, on this occasion, as some modern preachers have acted; and, as there

is great reason to fear, many are acting almost daily? Did he tell king Agrippa that he was already born again? He could not tell him so, he durst not. Paul, as it is manifest from his language on this occasion, greatly desired to see king Agrippa make an open profession of the christian religion. Many preachers who are good meaning men, no doubt, but who have a zeal for God which is not according to knowledge, when placed in a situation similar to that in which Paul was placed on this occasion, pursue a course very different from the one pursued by him. They too often tell the poor bewildered, and trembling seeker of religion, to cease from weeping and mourning on account of sins, for God has already pardoned them; to dry up his tears, to love God, and to be joyful; because, forsooth, he is now already born again. Here is one great cause why the church of Christ contains so many members who have never gone any farther, in their search after the New-birth, than mere conviction only. They are not hypocrites; they are honestly deceived; and alas! alas! they have been deceived by their religious guides! Ye preachers of the everlasting Gospel! ye ministers of the Most High! be more careful here; O be more careful! Ye lay members, too, of the church of the living God! take care that ye do not make a profession of religion for those whom you would gladly guide to "the Lamb of God who taketh away the sin of the

world." Do what you can to aid, and instruct, as well as pray for them in their distress, darkness, and sorrowful trial, **BUT LET GOD CONVERT THEM.** Let him create them anew in Christ Jesus; and then, let *him* communicate to them, the joyful tidings that they are born again. This he will be sure to do, by the Spirit's witnessing with their spirit, that they are born again. He will take care to do this, too, precisely as soon as it ought to be done.

And ye seekers of salvation, take not the mere declaration of preachers, or of lay members of the church, that ye are born again; even though they be good men. No; take nothing but the Holy Spirit, witnessing with your spirit, that ye have passed from death unto life. God gives this witness to every one who is born again. "Whereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." "The Spirit itself beareth witness with our spirit, that we are the children of God." "Almost," said Agrippa, "thou persuadest me to be a christian." "I would to God," replied Paul, "that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bands." Paul, no doubt, desired much to see king Agrippa an humble, and genuine christian. As ardently, however, as he desired this, he could not tell him that he was born again, because he

was not; he could not tell him that conviction, even powerful conviction, is the New-birth; because it is not, as I have now shown by two very plain illustrations from the Scriptures. What became of Agrippa, we know not. Whether he afterwards repented, and was born again, or not, and whether he is now in heaven or hell, we cannot tell. It is at least probable, that he never afterwards embraced the christian religion; and that he died in his sins, as we never hear of him again. Let sinners be admonished by the example of Agrippa, to turn, when God, by his Spirit, convicts them of sin, and draws them towards himself. This is God's time. You cannot possibly act more wisely than to drop every thing else, and go to God while he is drawing you by his Spirit, and is standing waiting, and willing to create you anew, and to give you "joy unspeakable, and full of glory," through faith in the Lord Jesus Christ. O do turn, sinner, when God the Father, Son, and Holy Spirit says to you, "Turn." Turn, sinner, O "turn ye, from your evil ways; for why will ye die?"

It would seem that I have brought forward proof sufficient, to show clearly that conviction is not the New-birth.

Because, however, the sinner is dull of hearing, and slow to believe, I will bring forward yet another proof.

To the case of the Apostle Paul, I must again refer.

It has already been seen that Paul, for a long time, actually thought he was keeping the whole Law blameless. He never knew any better; till, on his way to Damascus to persecute, and bring christians bound to Jerusalem that they might be put to death, "suddenly there shined round about him a light from heaven." Here he was, for the first time, awfully convicted: so convicted, that his judgment now knew that he was a great sinner, and his heart deeply felt the same truth. Here it was, that he obtained that discovery, both of the spirituality of the Moral Law, and of the deep hypocrisy, and wickedness of his own heart, to which he alludes when he says, "I was alive without the law once: but when the commandment came, sin revived and I died." Such was the display of Divine Power around about him, and such was the overpowering conviction produced thereby, that it is declared "he *fell* to the earth." But was this overpowering conviction the New-birth? Nothing like it. This conviction was *miraculous*; but yet it was not the New-birth, which is evident from what follows. "And he, *trembling* and *astonished*, said, Lord, what wilt thou have me to do?" He was astonished at what had so suddenly, and miraculously taken place. He trembled because he now saw, and felt, that he was a desperate sinner; and feared that God, the Savi-

our, who was shining round about him in terrible Majesty, and who was even charging home his sins upon him, in an audible voice, was about to take vengeance upon him. Well might he tremble. He was not only struck to the earth, but he was struck blind also; "and he was three days without sight, and neither did eat nor drink." Hungry, and faint, and blind—terrified, penitent, and dejected, he arrived at Damascus; having been led thither by his attendants. Now these circumstances are such, that every one must see that here is an unexampled conviction; and they are such as to show decisively, that in all this, there is no New-birth yet. Indeed, there is no intimation of Paul's being born of the Holy Spirit, or regenerated; till after he had arrived at Damascus, "Ananias," at the command of God, "went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, *and be filled with the Holy Ghost.*"

Here is the first intimation we have of Paul's being "born of the Spirit." He was, perhaps, as powerfully convicted, as it is possible for sinner to be; yet his conviction was not conversion. This is evident from the fact, that after his miraculous conviction, "he was three days without sight, and neither did eat nor drink." Now if conviction

were conversion, he would not have remained weeping upon the very verge of despair, during the space of three days, without taking drink or food. Instead of this, just so soon as he was convicted, and prostrated upon the ground, he would have arisen again, with a heart full of *peace*, and of *joy*. Paul, himself says, "Therefore being justified by faith, we have *peace* with God through our Lord Jesus Christ." And Peter, speaking of believing in Christ says, "Yet believing, ye rejoice with *joy unspeakable and full of glory*." Instead of such peace, and of such joy, we have already seen how wretched, and miserable, and blind he was.

It has now been fairly proved by three plain scriptural examples, that conviction is not the New-birth. Much additional testimony might be offered in support of the very same important truth, but enough has already been given. I know that sinners are slow to believe truth, whether they live *in* the church or out of it; but I am persuaded that, if they will not believe what has already been said, they would not believe, were all the evidence brought forward, which is contained in the whole Bible.

I have already taken occasion to admonish ministers, lay-members, and seekers of salvation, to be more careful in a matter of such eternal importance. Look, especially ye officers and ministers in the church, at the multitudes which

hold membership, even in the Orthodox branches of Christ's Church; and who have no other hope of heaven, than either conviction, or morality merely. Behold this deceived multitude, and be more careful how you profess religion for another; or how you persuade him he is born again, when he is only convicted, and perhaps not even very deeply convicted. It is painful enough to see sinners going to hell, who *know* they have no religion. It is certainly far more painful, however, to see sinners in the church, and misled by their advisers, into the fatal belief that they are born again, when they are not: because the great probability is, that these would have continued seeking till they had found religion, had they not been misguided. As it is, however, the great probability is, they will remain just where they are, and just as they are, as easy as they can; and at last die in their sins. "Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." * * "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Some will be deceived by the devil into hell, some by themselves; but many will be

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deceived and led thither by their own friends ! Again I say, let every one be *careful*. May our Common Heavenly Father save us all from taking either Morality or Conviction for the New-birth ; and from taking anything else for it, which is not it. Amen.

CHAPTER X.

WATER BAPTISM IS NOT THE NEW BIRTH.

To name every thing which is taken for the New-birth by different classes of mankind, and to attempt to prove that these things are not the New-birth, would require a book more than four times as large as the present volume. This remark somewhat exposes the cunning of Satan. If it would require a book more than four times the size of this, as I have no doubt it would, barely to name the different things which are taken for the New-birth, and to attempt to prove that they are not, my readers can see that Satan is cunning, and that he is full of inventions to to cheat men out of heaven, and to deceive them into hell. This great Adversary of human happiness, knows that the doctrine of the New-birth is taught in the Holy Scriptures. He knows,

furthermore, that sinners everywhere, who believe the Bible, will see this doctrine taught in it; and will *feel* it to be true, that they must be born again. Moreover, he knows that countless multitudes, after their attention is once properly fixed upon this momentous subject, will never cease to seek, until they obtain the New-birth, or *something else which they hope is it*. The reader can now see how it happens, that such a multitude of false systems prevail in the world; how it is, that so many things are taken for the New-Birth *which are not*, that four such books as this would not contain them, with the proofs necessary to show them to be false. Satan has long since known that men, in all ages, and of every nation, would see this great doctrine taught in the Bible, and that they would consequently seek to be born again. He, therefore, scarcely ever attempts to convince a sinner that he can go to heaven without the New-birth: he knows that such a course would be fruitless, save with a very few, who are puffed up with pride and much vain conceit. His monstrous mind, then, is set to work to invent false systems, spurious New-births, without end, by which to deceive the nations of the earth. If my readers will reflect a little upon this subject, they will at once see that these things are so; "for we are not ignorant of his devices."

If you will look attentively at this subject, and examine it carefully, you will also see great force

in the declaration that, "your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

From what I have just said, you will perceive that I cannot attempt to point out every one of the false forms of the New-birth. I must content myself with directing your attention to a few more, and then leave you to pursue out the subject yourselves.

Water Baptism is not the New-birth.

* * * * *

A man named Alexander Campbell of Virginia, teaches this doctrine; and he has seduced many thousands in these United States to believe that water baptism is the New-birth. I here introduce this subject, not for the purpose of controverting the opinions of this person, or of endeavoring to expose the sect of which he is the head: but I introduce it to show that it is not the New-birth; and, thereby, to save my fellow men from falling into an error so destructive. I also wish, if possible, to convince my fellow beings, themselves, who have taken water baptism for the New-birth, that they are wrong—*that water baptism is not the New-birth.* In endeavoring to do this, I will be necessarily obliged to controvert the views of the person just spoken of; though my

object is not to controvert the opinions of any man or sect, but to expose fatal error. I will also be obliged to press heavily upon the body of men of which he is the head; though not from any earthly desire to expose them, but from a sincere desire to expose fatal error, to guard my fellow beings against it, and to try to benefit all, the followers of this man, as well as others. My readers, therefore, must permit me to *speak* with them on this subject; and to speak my mind freely, as well as very plainly. After I shall have done so, they must not say that I have said aught from a love of controversy, or to expose a portion of my fellow beings; though the opinions of this man are necessarily controverted, and his followers somewhat exposed. No, my beloved readers, if it were a dispute about the *mode* of baptism, about the *form* of church government, about election and reprobation, about apostacy, or the final perseverance of the saints, or about any other matter of minor importance; I might well leave every one to enjoy his own opinion. I might do so, from the undoubted fact that every one would go to heaven, if born again; whether he believes in sprinkling or immersion, in a Congregational, an Episcopal, or a Presbyterian form of church government, or in apostacy or final perseverance of the saints. The New-birth, however, is not a subject of minor importance. My readers must

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remember that the New-birth is something, without which, no man "can see the kingdom of God."

When I see, therefore, many thousands of my countrymen making shipwreck of their happiness for boundless eternity, by taking something for the New-birth which is not it; my concern for *them*, and my love towards *them*, if *others* were in no danger at all, would constrain me to try to undeceive them. My readers all know—the followers of Alexander Campbell, as well as others, that none can get to heaven without the New-birth. Do you not? I ask you every one, Do you not *know* that you cannot go to heaven without the New-birth? You know it. "Am I therefore become your enemy, because, I tell you the truth?" Gal. iv. 16. Read again, "Verily, verily, I say unto thee except a man be born again, he *cannot* see the kingdom of God." Now do you not see that if you take something for the New-birth which is not it, you cannot "see the Kingdom of God?" You must see, furthermore, that, even though you be honestly mistaken in taking something for the New-birth which is not it; yet God cannot, consistently with his own character, and especially with his Truth and Justice, admit you into heaven. He has declared that he will not: were he to do so it would be unjust. Now my readers, these things being so, if water baptism is not the New-birth, do you not wish to know it? I ask all of you this question; I ask the followers of Mr. Campbell par-

ticularly. I do not wish to wound the feelings of one single person; far be such a wish from me. If, however, the followers of Mr. Campbell have taken something for the New-birth which is not it, if water baptism is not it, do you not wish to know it? I wish you well, every one of you. From the very bottom of my soul I wish you were delivered from this delusion, that you might have right to the tree of Life. In trying to show that water baptism is not the New-birth, I will have frequent occasions to speak of the followers of Mr. Campbell; and in doing so, I shall use the term *Campbellites*, not as a term of reproach, but because it is by that name that they are best known.

I am sorry that I cannot devote as much space to the consideration of this subject, as its importance demands. To do so, would require a volume fully as large as the present one. I must, therefore, confine myself to space merely sufficient to show all candid inquirers after Gospel Truth, that water baptism is not the New-birth. I must not be met here, and told that Mr. Campbell does not teach the error in question, and that his followers do not believe it; because the world knows to the contrary.* Were it at all necessary, I could bring forward an abundance of testimony from the writings of Mr. Campbell to prove it. I will content myself, therefore, with simply refer-

* See Mellennial Harbinger Extra, No. 1; proposition X.

ing my readers for the truth of this, and especially my Campbellite friends, to Millennial Harbinger Extra, No. 1. In that pamphlet, and especially from pages 1 to 40, Mr. Campbell labors hard to prove, in substance, that immersion, conversion, regeneration, being born again, the New-birth, are all words of the same meaning. If I had the pamphlet in question before me, I would give Mr. Campbell's own words, but I have not. I am sure, however, that I do him no injustice, and that I have not given his meaning in colors too strong. The very essence of his undertaking in Extra, No. 1, is to prove that immersion, and regeneration or the New-birth, are the very same; in other words, that *water baptism is the New-birth*.

Even my Campbellite friends, therefore, will not say that I am controverting an error which they do not hold; every candid man among them will acknowledge that Mr. Campbell teaches, and that they, as a sect, believe, that *immersion is regeneration*. No candid, and honest man will attempt to deny it. I do not intend, in what I may say, to speak at all disparagingly of water baptism, as an institution of the Gospel: I wish it to remain in the Gospel system where it was placed by Christ and the Apostles; and still to maintain, in that system, precisely the very same degree of importance which was assigned to it by our Saviour: *but no more*. If the blessed Sa-

viour intended to give such importance to water baptism as to make it the New-birth itself, as to make it the only qualification for heaven, have I any interest in giving it less importance? If he has not given it so much importance as this, and you have believed he has, will it keep you out of hell an hour longer, to shut your eyes against truth? You know it will not.

Come, then, my Campbellite friends, and let us reason together; let us search the Scriptures diligently to know the truth, and to believe the truth; and in this way, let us "buy the truth, and sell it not." Come, I say, and let us reason together. Is the New-birth indispensable? every one admits it is: besides, I have already proved it to be so, from the Scriptures, several times. Cannot a man see the kingdom of God without it? God declares that no man can. Did the blessed Saviour leave the subject of the New-birth enveloped in such darkness that mankind could never ascertain from the Bible what it consists in; till eighteen hundred years had passed away? Reason revolts at the supposition. The world never heard, however, that *immersion is regeneration*, till the days of Mr. Campbell; at least this error was never before, extensively circulated among Protestants. Orthodox christians, ever since the days of Christ, have considered the New-birth a spiritual change, produced in the soul by the power of the Holy Ghost, and not an outward washing of

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the body with water, by a mere man. The Scriptures evidently teach this view of the subject. Says the Saviour, "That which is born of the flesh, is flesh; and that which *is born of the Spirit*, is Spirit." "Whosoever *is born of God*," says John, "doth not commit sin," &c. But I need not multiply quotations from the Bible to prove that the New-birth is a spiritual change, that it is a change produced in the spirit of man by the Spirit of God, and that this is what God, in his word, terms "born of the Spirit," born of God," &c.

This has been the received opinion of christians in every age of christianity, concerning what the New-birth is; and also concerning the teaching of the Scriptures on this subject. This will not be disputed. All christendom yet holds the very same opinion, of the teaching of the Bible on this subject, except our Campbellite friends. Roman Catholics are not reckoned as any part of the christian church. Come, now, and let us reason together. Have christians in all ages been holding an error upon this most important subject? an error, too, if one at all, which has caused them all to miss heaven? Are all christian denominations still wrong, except the Campbellites, and consequently, on the way to hell? Mr. Campbell tells us they are! Yes, according to him, he is the great Reformer, the great Restorer of the Ancient Order of things; the only one in

the whole world who has been right on this solemn subject for many ages, and the only one who is yet right, except his own sect!! I say this, not by way of ridicule; I feel no such spirit: but I say it with pain and solemnity. The subject, as every one is ready to admit, is one of the most important ones to mankind; and one, too, of the most solemn nature, which was ever communicated to man by his creator. Christians in every age, and of every nation, have always understood that, by the New-birth, is meant a change of the heart or spirit of man, produced by the Spirit of God; and all christians so understand it yet. *One man* arises, after this doctrine has been thus believed for upwards of eighteen hundred years, and is still believed by the whole christian world; and this *one man* says the followers of Christ have always been wrong, and that they are yet wrong! that he, and he only, has at last obtained the true teaching of the Bible on this subject! and, *that immersion is regeneration!* * This does not argue much for the *modesty* of Mr. Campbell; nor yet does it speak much in favor of his *sound sense*.

If Mr. Campbell be right, the New-birth is not a spiritual change, produced by the Spirit of God.

* See Millennial Harbinger Extra, No. 1, proposition X, in which Mr. Campbell gravely undertakes to prove that immersion and regeneration are two Bible names for the same thing. I have read it since the above was written.

It is nothing more nor less than the dipping of a person all over under water; not by the Spirit, but by a man. How can such an act be termed a being "born of God?" If he be right, the New-birth is not produced by the Holy Spirit, but by the power of man; since it is man who dips his fellow all over under the water. The Bible teaches that none but God can forgive sins. Forgiveness of sins is an essential part of regeneration; yet if Mr. Campbell be right, one man can forgive another man's sins, because one man can immerse another, and immersion is regeneration, which always includes forgiveness of sins. The Jews, indeed, knew very well that none but God can forgive sins, and create the sinner anew. On a certain occasion Jesus said unto one, sick of the palsy, "Son, thy sins be forgiven thee." The Jews, as my readers know, mostly took the Saviour to be a mere man only. When, therefore, they heard him say to the man sick of the palsy, "Son, thy sins be forgiven thee," reasoning in their hearts they said "Why doth this *man* thus speak blasphemies? who can forgive sins but God only?"

Had not Christ been God, as well as man, the reasoning of the Jews on this occasion would have been just, and the Saviour would, indeed, have been a blasphemer, in affecting, or presuming to do what God alone had the right, and the power to do. According to Mr. Campbell, however,

every one of his disciples has the privilege, and the power, to go out into the world and baptize, and, thereby forgive the sins of every body; and to regenerate them. Stop, now, and look at it, my Campbellite brethren, without flinching; I am aiming to tell the truth, and nothing more nor less than the truth, and that principally for your benefit; for you are to be the greatest sufferers by this error, if you do not detect and renounce it. Mr. Campbell, himself, says in the pamphlet already referred to, that immersion is regeneration, or the New-birth. He further asserts, in his writings, as many people know, that every one of his followers has the right to go out into the world, and to preach the Gospel, and to immerse. Here, now, is the plain English, the fair and precise meaning of all this. Immersion is regeneration, regeneration includes the pardon of sins, all my followers have authority and power to go into all the world to preach the Gospel, and to baptize every creature; therefore, all my followers have authority and power to go out into all the world and preach the Gospel and to forgive sins. This is not too strong; and I am really not doing Mr. Campbell any injustice: nay, I have not yet represented his views in colors sufficiently strong. As immersion is regeneration, and as every follower of Mr. Campbell has authority and power to immerse, every mother's son and daughter among them, has power, not only to forgive sins, but also, to regenerate

sinners. What an idea ! If the Jews alluded to above, were now living, would they not have much greater reason on this occasion, than on that, to say, " Why doth this man thus speak blasphemies ? who can forgive sins but God only ? " It appears to me they would. It appears this way to me, from the fact that Jesus only claimed this power for himself ; but Mr. Campbell claims it not only for himself ; but for every one of his followers. No man, he contends, is specially called to the work of the Gospel ministry, but every one, females as well as males, * who believes in Jesus, is authorized and empowered to preach, and to immerse ; and as immersion is regeneration, and regeneration includes pardon of sins, every one who follows his opinions, is authorized, and empowered to forgive sins, and to regenerate sinners : for he says, and I reckon he thinks he has proved, that immersion, and regeneration or the New-birth are the same thing. Now, if they be the same, and all his followers have power to immerse, have they not power also to pardon sins, and to regenerate sinners everywhere, and to create them anew in Christ Jesus ? No man can evade this conclusion. I feel sure that I am doing Mr. Campbell's views no injustice. From the two positions spoken of,—that is, that immersion is regeneration, and that no man is *specially* called of God to the

* See his Debate at Lexington, Ky., with the Rev. Mr. Rice

work of the Gospel ministry, but that every one who believes in Christ is authorized to preach, and to immerse,—the conclusion is inevitable that he indirectly claims for himself, and his followers, power to forgive sins. Does not every body know that the Pope of Rome has been very justly condemned by all christians for claiming this very same power for himself, and for his priests only? and does not every body know that God in his word condemns the Pope for this very blasphemy, and that he calls him *Antichrist*? Mr. Campbell, however, *out-Popes* the Pope himself: he claims this same power, not for himself and his priests or *proclaimers* alone, but for *all his* followers! * Is not this *Antichrist* too? Does he not claim even more of the same power than the Pope himself does? and is he, therefore, not as much Antichrist as the Pope, and even more? Now, my Campbellite friends, we have been reasoning together awhile: what is the conclusion? Is it reasonable to suppose that the Saviour left the subject of the New-birth in so much obscurity that no man could ever find out from the Bible what it is, till Mr. Campbell arose? Is it reasonable to suppose that every christian, since the days of the Saviour, has missed the New-birth, and gone down to hell where all must go who are not born again? for, “except a man be born again, he

* For proof of this, see his Debate at Lexington, Ky., with the Rev. Mr. Rice.

cannot see the kingdom of God." Is it reasonable to suppose that Mr. Campbell is more learned and more pious, too, than any other learned and pious man that ever lived? Is it reasonable to imagine that he is more learned and pious than all men now living? Is it reasonable to suppose that immersion is regeneration, or the New-birth? Is it reasonable to suppose that every Campbellite is authorized to preach the Gospel, and empowered to pardon sins, and to regenerate sinners? Is it reasonable to suppose that all christendom is now on the way to hell, that Campbellites only, are on the way to heaven, and that they are the first, too, since the days of the apostles who have ever discovered the narrow path?

It is believed that no honest and candid man will say that one of these things is reasonable. Nay; every one must see that many of them are already proved to be unfounded, as well as impossible. Every one of these things, however, must not only be *reasonable*, but absolutely true, if my Campbellite friends are right. It is seriously believed that no honest, and candid man can hold Mr. Campbell's opinions of a Call to the work of the ministry, and of immersion's being the New-birth, without also holding that every one has power to pardon sins. This ought, therefore, to be evidence sufficient, as I humbly think, to con-

vince every honest, and candid seeker of truth, that the very foundation itself is rotten, and unsafe. If every conclusion to be drawn from two or three given positions have been proved from the Bible to be incorrect, as in the present case, does this not also prove that these very positions, themselves, are wrong? Mr. Campbell assumes the position that every one has authority and power to *immerse*. He also assumes that immersion is the New-birth. The only possible conclusion to be drawn from these two positions, is, that every Campbellite has power to forgive sins. It has been proved from the Bible that none but God only can forgive sins.

Therefore, I ask, If the conclusions derived from certain premises are proved to be false, does not this also prove the premises themselves to be false? Every one, therefore, is *not* authorized to preach, and empowered to pardon sins; neither is immersion, or water baptism regeneration or the New-birth.

Is it not strange that all men know that no man can see the kingdom of God without being born again, and yet multitudes of men are ready to take something for the New-birth which is not it? Is it not strange that the Bible is plain upon the subject of what the New-birth is, and yet men will neglect to consult the Bible to know what it is, and hastily, and inconsiderately take up the opinions of erring man, upon a subject at once so im-

What is not the New-birth.

portant, and so solemn? Hear the word of God, O ye Campbellites, and believe it.

The solemn declaration of the Saviour cannot well be repeated in your hearing too often, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

As my chapter has become sufficiently long, I will reserve whatever else I wish to say, for another.

CHAPTER XI.

WATER BAPTISM IS NOT THE NEW BIRTH.

In the outset of this chapter, I must be permitted to remark that Mr. Campbell and his followers not only believe that immersion is regeneration or the New-birth, but they further say that immersion is the *only* Scriptural mode of baptism; consequently, that nothing else is baptism but immersion.

Now I wish my readers, and especially my Campbellite friends, to notice this position a little. In the mean while, I wish all to keep in mind what has been said of a Call to the ministry, and of immersion's being regeneration. Will my readers now put all these things together, and

thereby obtain the plain English of Mr. Campbell's opinions? Here they are, on these points at least, in plain language. Every one of his followers is commissioned, by the *word* of God, to go out into the world, and preach and baptize: that is, every one of Mr. Campbell's followers has power to create sinners anew in Christ Jesus! This is not all. He says that nothing but immersion is christian baptism, and that immersion is regeneration. Christian baptism, therefore, is the New-birth, the New-birth is christian baptism; and christian baptism is *nothing else* but the New-birth, and the New-birth is *nothing else* but christian baptism! Let no man say that I am doing Mr. Campbell the least injustice; I am not. Who does not know that he has labored hard for years to prove that nothing but immersion is christian baptism? and who does not know that he, himself, has labored hard to prove, as I have already said, that immersion is regeneration? and who does not know that he, himself, has labored hard to prove that God does not specially call any man to the work of the ministry; but that he simply authorizes and empowers every believer, by his written word, to go out and preach and baptize? If, therefore, injustice is done to Mr. Campbell by these views, it is not I that have done it; it is *he* that has done *himself* injustice by publishing such gross absurdities to the world, and that, too, on one of the most important and solemn of all sub-

jects. I repeat, therefore, that all may understand his meaning when his opinions are put together, that, Immersion is the New-birth,—immersion is christian baptism and nothing else is, christian baptism is the New-birth and nothing else is. Every one now knows Mr. Campbell's meaning; which according to his own declarations oft repeated, is, that immersion, regeneration, and christian baptism are all Bible terms meaning precisely the very same thing: and that every Campbellite has authority and power to administer christian baptism; or, which is the same thing according to him, *to regenerate the whole world*. Let us now see if we cannot prove from the Scriptures that christian baptism is not regeneration or the New-birth. If I prove this, all is lost on the part of Mr. Campbell, himself being judge; for he has already proved, at least to his own satisfaction, that immersion alone is christian baptism. He has proved every thing else that is needed in order to prove that water baptism is not the New-birth. Taking him on his own ground, he thinks he has proved that water baptism is administered Scripturally, only by immersion; that immersion is regeneration, and that immersion only is christian baptism. Now if immersion only is christian baptism, and christian baptism is not the New-birth, *immersion is not*: and if immersion is not the New-birth, neither is water baptism; for he

says nothing else is water baptism but immersion. Let us see, therefore, if we can prove from the Scriptures that christian baptism is not the New-birth.

Immersionists on all hands, whether Unitarians, Calvinists, Freewill, or United Baptists, or Campbellites, agree that John's baptism was the christian baptism. Nay, immersionists do not merely agree or assent to this proposition, but they *contend earnestly for it*; and so firmly do they believe that John's was the christian baptism, that many of them regard it as little less than blasphemy to deny it. John's baptism, then, was the christian baptism, immersionists themselves, including the Campbellites, being judges. Mind, I am going to prove that christian baptism is not the New-birth, and consequently, that immersion or water baptism is not, for Mr. Campbell says they are all the same. My immersionist friends all hold that John's baptism was the christian baptism. In the sixth chapter of the Acts of the apostles, it is said that Paul found certain disciples who said that they had "not so much as heard whether there be any Holy Ghost." Paul then said unto them, "unto what then were ye baptized? And they said, *Unto John's baptism.*" Paul then informed them that "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus."

Now notice; "When they heard this, *they were baptized in the name of the Lord Jesus.*" Now if immersion is regeneration, and the only Scriptural mode of baptism, and if John's baptism was the christian baptism, then John first *regenerated* these disciples, and afterwards Paul *regenerated* them! If, therefore, John's baptism was the christian baptism, and christian baptism is rightly administered by immersion only, and immersion is regeneration or the New-birth, then these same disciples were *twice* regenerated or born again; not by the power of God, however, at either time, but first by John, and next by Paul! Every one can see the absurdity of this. The same men born again *twice*! and by the power of man both times!

I hope there will be no flinching here. This is the doctrine, and it cannot be denied. John's baptism was the christian baptism, the christian baptism is rightly administered only by immersion, and immersion is regeneration or the New-birth. John baptized his disciples himself, that is, they were regenerated or born again by John; and, afterwards, Paul found some of these same disciples at Ephesus, and they were baptized by *him*; that is, they were the second time regenerated or born again, *but by Paul this time*! Every body knows that all this is absolutely impossible, as well as unscriptural. If baptism is the New-birth, then there would have been no need

of Paul's baptizing these disciples the second time, and he would not have done it. I think, therefore, that my readers, Campbellites and all, will admit that I have fairly proved from the Scriptures, that christian baptism is not regeneration or the New-birth. I wish now to prove by another chain of passages and deductions from the Bible, that christian baptism is not the New-birth.

If exceptions be taken to the position already assumed on this subject, that is, that immersionists say that John's baptism was the christian baptism, or to the proof that this baptism is not the New-birth, none *can* be taken to the following.

Recollect, Mr. Campbell says immersion is regeneration or the New-birth; and that nothing else but immersion is baptism. Baptism, therefore, according to Mr. Campbell, no matter whether you call it water baptism, or christian baptism—but *baptism*, is regeneration or the New-birth. I will give a few quotations to show my readers that it is not. "I indeed baptize you with water unto repentance:" said John, "but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." According to Mr. Campbell, however, without a particle of violence to his views, the passage means thus, and it should read so. "I indeed *regenerate* you with water unto repentance: but he that cometh after me is might-

ier than I, whose shoes I am not worthy to bear: he shall *regenerate* you with the Holy Ghost, and with fire."

In chapter iv. of the Gospel by John, he tells us that, "Jesus himself baptized not, but his disciples." Now if water baptism, for it is of this I am speaking, is regeneration, this passage just quoted would read thus: "Jesus himself *regenerated* not, but his disciples."

The last chapter, and verse 16, of the Gospel by St. Matthew reads thus; "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." If, however, water baptism is regeneration, it should read thus: "Go ye therefore and teach all nations, *regenerating* them in the name, &c." Paul says "I thank God that I baptized none of you but Crispus and Gaius; lest any should say that I had baptized in my own name. And I baptized also the household of Stephanus: besides I know not whether I baptized any other: for Christ sent me not to baptize, but to preach the Gospel." Mr. Campbell's reading: "I thank God that I *regenerated* none of you but Crispus and Gaius; lest any man should say that I had *regenerated* in my own name. And I *regenerated* also the house of Stephanus: besides I know not whether I *regenerated* any other: for Christ sent me not to *regenerate*, but to preach the Gospel." If water baptism be regeneration or the

New-birth, then none were born again by the power of Jesus; for he "baptized not, but his disciples." On this supposition also, Crispus, and Gaius, and the house of Stephanus were all born again by the power of Paul. "And the eunuch said, See, here is water; what doth hinder me to be baptized?" It ought to be *regenerated*, if Mr. Campbell is right. "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him;" and he *regenerated* him: that is, according to Mr. Campbell, Philip regenerated the eunuch, or created him anew in the water. As regeneration includes the pardon of sins, the sins of the eunuch were pardoned by Philip, and by the power also of Philip was the eunuch born again.

Lest some of my readers, and especially my Campbellite readers should still remain skeptical, I will give two or three more quotations. I wish it to be remembered that *pardon of sins* is included in regeneration or the New-birth, and that I am trying to prove that water baptism is not the New-birth.

In the first chapter of the Acts of the apostles, it is related that Jesus Christ, after his resurrection, having shown himself alive unto the apostles, "and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father,

which, saith he, Ye have heard of me: for John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence." Now I hope my Campbellite friends will look attentively at this, and remember that regeneration includes the pardon of sins. Now, read it after Mr. Campbell's plan. "For John truly *regenerated* with water; but ye shall be *regenerated* with the Holy Ghost not many days hence." Do you remember that this was said by the Saviour to the apostles, themselves, who were already *regenerated* by the Holy Ghost?

Do you notice that it was said to the apostles themselves, whose sins had been pardoned by the Saviour himself long before? According to Mr. Campbell, baptism is regeneration, and all men know that regeneration includes pardon of sins. The sins of the apostles, as every one will admit, were pardoned long before the period of Christ's addressing them in the language above; and all will agree that they had been born again long before. Mr. Campbell, however, makes the Saviour say to these very apostles whose sins had long since been pardoned, and whose souls had long since been regenerated by the Holy Ghost, "John truly *regenerated* you with water; but you shall be *regenerated* with the Holy Ghost not many days hence." Your sins, it is true, were pardoned by John, who also regenerated you; notwithstanding this however, your sins shall again

be pardoned not many days hence, and not many days hence, you shall again be born again by the Holy Ghost!!

It must now be clear to every one that the christian baptism, that water baptism, is not the New-birth. As I know, however, with what tenacity my Campbellite friends adhere to their opinions, and as I am anxious for them to be undeceived, in order that they may really be born again in a Scriptural sense, without which all the water in the great Pacific cannot prepare them for heaven, I will give yet another quotation. The quotation I am about to give is precisely in point, it is strong, it is mighty, it is weighty, it must be irresistible to the mind of every true believer of the word of God. I entreat you my readers, I beseech you especially, my Campbellite friends, to lay aside your prejudices, and to look at truth, Bible truth, to listen at it, and to believe it. Will you try? I say will you? Remember, Mr. Campbell says that water baptism is regeneration or the New-Birth, and that I am trying to prove that it is not. Recollect, too, that regeneration includes pardon of sins. In chapter iii. and verse 13, of the Gospel by St. Matthew, we read as follows: "Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now; for thus it

becometh us to fulfil all righteousness. Then he suffered him."

Can any man now say that baptism is regeneration or the New-birth? Here is the way Mr. Campbell must read this passage. "Then cometh Jesus from Galilee to Jordan, unto John, to be *regenerated* of him. But John forbade him, saying, I have need to be *regenerated* of thee, and comest thou to me?" The plain meaning of this passage is this, if Mr. Campbell is right in asserting that baptism is regeneration. The blessed Saviour "who knew no sin," came from Galilee to Jordan, that John might *forgive his sins*, and *regenerate* him !! My readers can now see into what gross absurdities a man may run, who is even blessed with some talents and learning, when his mind is filled with prejudices against the truth, and in favor of error. This man says that immersion only is christian baptism, and that christian baptism is regeneration. I have now proved from several passages of Scripture that christian baptism,—whether by immersion or by pouring it matters not,—is not regeneration or the New-birth. If it were, John pardoned the sins of the Saviour, and regenerated him ! Mr. Campbell says that baptism is rightly administered only by immersion, and that baptism is regeneration. Whether water baptism were administered by immersion or not, I am not at present concerned to

know. It is enough for my present purpose, to know that he says that water or christian baptism is regeneration, and that the Saviour was actually baptized by John. It is, therefore, a matter of no importance whatever, in this discussion, to know whether our Saviour was immersed or not. Seeing that the Saviour was baptized, then, we are sure that water baptism whether it be administered by sprinkling or immersion is not regeneration; because the Saviour had no sins, either to pardon or to wash away, and if he had, John could not pardon them; and also, because he could not be regenerated or born again, either by John or by any other power.

Such, therefore, are some of the gross errors of Mr. Campbell, a man possessing a considerable share of talents and learning. This man, too, is not a mere private or lay-member in the church; he is a teacher, he claims to be the great *Reformer* of the present age, he is actually the *leader*, according to his own showing, of between one hundred and fifty, and two hundred thousand human beings! Only think of it. The Saviour expressly declares that no man can see the kingdom of God without the New-birth. This man teaches that water baptism is the New-birth, the Scriptures prove that it is not; and yet there are one hundred and fifty thousand, or two hundred thousand human beings following this man to eternity, believing his fatal error as to what the New-

birth consists in, and trusting in water baptism to save them. Is it not fearful ! Is it not lamentable ! Two hundred thousand immortal souls marching on to awful eternity with water baptism for the New-birth ! when at the same time, the Bible abounds with evidence showing that it is not, and yet the Saviour declares that no man shall see the kingdom of God without it. When it is an eternal truth that men cannot see the kingdom of God without the New-birth, is it not painful in the extreme, to see a man teaching his fellow beings that something is the New-birth, which the Bible proves is not it ! and is it not intolerably painful to see two hundred thousand immortal souls led astray by this fatal heresy ! Were it possible, I would raise my voice from the top of the Alleghanies, loud enough to be heard by every Campbellite in the land, and entreat all of them not to substitute baptism for the New-birth. I would tell them that God will not take it as a substitute, that they must be born again, not of water, but "of the Spirit." From the very bottom of my heart I pity Mr. Campbell and his deluded followers. Would to God they were all born again, not of water, but "of the Spirit." Poor Mr. Campbell ! I wish, sincerely wish, he were born of God ; and then he could do more than any other man in convincing his benighted followers, that they are in a sad, and fatal error. Poor man ! I have no doubt but he, himself, was

once an honest seeker after the New-birth. But, alas ! alas ! he has given evidence, himself, sufficient to prove a thousand times over, that he *never obtained it*, that he does not, himself, *know what it is*, and that he adopted something for it, though honestly no doubt, *which is not it*. Worse than all, he has succeeded in deluding some two hundred thousand others, into the same fatal error. I have said that I have no doubt but Mr. Campbell was once an honest seeker of the New-birth. Having proved by a number of passages from the Bible that water baptism is not the New-birth, consequently, that Mr. Campbell is teaching a fatal heresy, I will devote the remaining portion of this chapter to some

GENERAL OBSERVATIONS ON MR. CAMPBELL, AND CAMPBELLISM.

It is not, I again repeat, from any love I have for controversy, that I speak of Mr. Campbell, or of his errors. In a work of this kind, intended expressly to show what the New-birth is, and in doing so, to show what is not the New-birth, I would be unfaithful to God, and my countrymen, if I were to make no attempt to expose this fearful heresy, and to guard mankind against it. I have already proved from the Scriptures that Mr. Campbell is in error on this subject, that water baptism is not regeneration: it necessarily follows, therefore, that he does not know himself what the

New-birth is; or else, that he is a very wicked hypocrite in knowing what it is, and deluding mankind into the belief that it is water baptism. I prefer the first supposition, that is he does not know what the New-birth is; and this supposition is proved to be true, if it be denied that he is a hypocrite.

Poor Mr. Campbell ! He once felt the necessity of being born again; he tried for awhile no doubt, to seek the New-birth, but he never obtained it, which is most evident from his own writings. After being convicted of sin, and after seeking the New-birth for awhile, and not finding it, it is natural to conclude that he settled down where he was; concluding that he had religion. About this time we may suppose he became a member of the Presbyterian Church. Not being born again, however, he could not enjoy the inward comforts of the religion of Jesus; because the Holy Spirit would not witness with his spirit that he was born again when indeed he was not. Hence, we can account for his becoming dissatisfied with the church of his first choice, and finally leaving it. He was unhappy within, undoubtedly so; or he could not have left his church. He perhaps thought the fault was in the *mode* in which he had been baptized; having been baptized by pouring or sprinkling. He thought, perhaps, that if he would be immersed he would then feel that inward peace and comfort

after which he had been so anxiously searching for so long a time. He could not be immersed in the Presbyterian Church, therefore, he left his church, was immersed, and became a Baptist. He was a minister, too, it must be recollected. Here, alas ! he was again disappointed. He had always been unhappy within himself, ever since he made a profession of religion, had conjectured that the cause was to be found in the *mode* of his baptism, had left his church, therefore, and had been immersed and become a member and a minister of another church ; hoping, no doubt, now to be at ease within himself. He was still the very same unhappy man, as we have the right to believe, from the fact that he remained in this new church awhile, and not finding that happiness which he had craved so ardently for so long a time, he left *this church also* ; and in disgust too, as we may infer from his writings. Poor bewildered pilgrim ! would to God thine eyes were now opened to behold the truth as it is in Jesus. He had now tried two churches, but had not yet found that inward happiness and joy, which none but the people of God may find, and understand. To his great discomfiture, he was still miserable within. The Baptist church had failed to give him that peace and joy which he had anticipated, the Presbyterian church also before this, had failed to afford him inward comfort ; and now, what was the result ? The result was, that he became dis-

gusted, as his own writings abundantly show, not only with the Presbyterian, and Baptist churches, which had failed to give him the peace he wanted; but, at the same time, he conceived a disgust, and hatred towards *every church*! Do not his writings show this to be true? In two Orthodox churches he had sought, perhaps prayerfully and diligently, for the comfort and happiness of the christian; but he had not found them. He arrives at the cold and comfortless conclusion at length, after much perplexity, that real, sensible, inward happiness, which can be felt and known to exist by the christian, is a mere chimera of the brain, a nonentity; and that the churches, therefore, are all wrong, and have always been so. It was about this time, as I guess, that he made the discovery altogether unknown before in the christian world, that there is no such thing as an inward religion, which can be *felt* by a christian, and which makes him happy; but instead of such a dream as this, which never had any existence, religion or the New-birth consists solely in water baptism, and water baptism is itself the New-birth. Hence, the next thing we hear of Mr. Campbell, after leaving the Baptist church, is, his denouncing all churches as corrupt, and as teaching masses of fearful error, and as having departed far away from "the Ancient Order of things."

The next time we now hear from him, he has

set up for himself, has taken a stand alone upon some eminence, or else in some valley in Virginia; and he is now loudly proclaiming himself to the world as its Reformer! Unhappy man! he never obtained the New-birth, consequently, he could never *feel* the inward joys of one who has been born of God; nor would the Holy Spirit witness with his spirit that he was a child of God, when he was not. He went from church to church in search of the joy of the christian, and found it not; because he was not a christian: but he thought the fault was in the church, and in the doctrine which they taught upon this subject, and not in himself. He, therefore, very naturally proclaims to the world that *all the* churches are wrong, that he alone is right, that he is now the great Reformer.

Mr. Campbell discards from his reformed system, experimental religion, or inward heartfelt religion; teaching that there is no such thing. In one of his Millennial Harbingers, he labors hard to show that experimental religion, as taught by Orthodox denominations, is a mere chimera. After laboring the subject at some length, and abusing the sects, and especially the Baptists; he introduces, as a burlesque upon inward or experimental religion, the case of an old negro who was a notorious rogue, and especially a great robber of hen-roosts. He tells us that old Sambo became so well known at length, that it was but seldom he could succeed in his designs upon the

neighboring hen-roosts. I am trying to give his meaning as well as I can recollect it, I have not the pamphlet before me. Old Sambo, finding at length that he could no longer succeed, began to cast about to find means of again indulging his propensity to steal. After awhile he bethought himself of a plan, which was to attend church often enough to learn *an experience*, and then offer himself for church-membership. Accordingly, he put his plan into execution; and, in the end, became a member of the church. Mr. Campbell tells us that old Sambo's success in thieving, after he had joined the church, was so great that many of the neighboring negroes, witnessing the great success which now attended him, resorted to old Sambo to learn from him *an experience*; that they also might join the church and steal turkeys and chickens without being suspected. Old Sambo always taught them the desired *experience*, for which he charged them in advance, *one chicken, which they had to steal and bring to him*, before he would teach them the *experience*. The *form* of this experience Mr. Campbell actually publishes in the said pamphlet, not only as a good specimen of all *experiences*, but also, as I understand him, as a faithful specimen of all experimental or heartfelt religion. The plain meaning of Mr. Campbell certainly is, that there is not only no such thing, as experimental religion, but every one who joins a church by relating

an experience, is a thief, and only joins a church as a cloak, that he may have the better opportunity to pilfer ! If I had not myself seen, and read this production of Mr. Campbell, so full of dirt, low vulgarity, and even wickedness, I could scarcely have believed that a thing so low and slanderous, and withal, so disgraceful to Mr. Campbell, as a mere *gentlemen*, saying nothing of a *christian*, could ever have been published by him. He has thousands of times, perhaps, denied in his writings that there is any such thing as heartfelt, soul refreshing, experimental religion. Among all the arguments, however, which he brings forward to prove there is no such thing, the strongest I have heard is, that *he has never himself felt it*. He does not know that he has been born again, or that he has religion by any thing which *he ever felt* within himself: he never *felt* inwardly, that joy of which Peter speaks and describes as a “joy *unspeakable*, and full of glory ;” and, therefore, *no body else ever felt it*, and there is no such thing—it is all hypocrisy, or, at best fanaticism. How logical for a logician ! Any man, it seems to me, with two grains of common sense, may see the weakness and vanity of such reasoning as this. The argument is this,—there is no such thing as *feeling religion*, because he never *felt it* !

Many hundreds of thousands have testified with Peter, that there is to be *felt* in its enjoyment, a

joy which is really unspeakable and full of glory; but then, these were all rogues, or hypocrites, or at best, they were wild fanatics, and never felt any such thing; for I am as good as the very best of them, nay, I am a Reformer in religion, and *I* never felt it. Although Mr. Campbell has himself proved oftentimes that *he* never felt the joys of inward experimental religion, yet all this does not prove, as every one can see, that there is no such thing: it does prove, however, and that clearly and decisively, that he has never yet been born again, that he has never yet tasted the sweets of pardoned sins, and felt the joys of God's love shed abroad in his benighted heart. If a man should arise and assert to a multitude of men who had once suffered great pain with the Cholera, that they had never had the Cholera at all, and that the Cholera is never accompanied with pain, these men would at once see, if indeed the man were in earnest, that he knew nothing at all about the Cholera.

Such a declaration would not prove to them that there is no such thing as Cholera, or as pain in Cholera, or that they had never *felt* the pain of Cholera. He might urge, in support of his assertion, a thousand times, that he had never *felt* the pain of the Cholera, although he had had the Cholera; yet all this would fail to prove to these men, that there is no pain in Cholera, or that they had not *felt* the pain. It would prove, however,

to their entire satisfaction that the man knew nothing about the Cholera, himself, that he had never had it.

So with Mr. Campbell's denials of the existence of the inward comforts of experimental religion: they all amount to no proof, whatever, that there is no such thing; and they do certainly prove, admitting him to be candid, that *he* has never been born again, that he actually knows nothing about the New-birth. Think of such a man setting himself up for a Reformer in religion! When I come to speak of the Evidences of the New-birth, I shall say much more about this kind of religion which *can* be felt, and which is felt by every one who is born of God.*

When Mr. Campbell's vulgar, disgraceful, and iniquitous negro burlesque, which has been spoken of, is considered, it cannot be wondered at, that his *proclaimers*, as he is pleased to name them, are everywhere distinguished by a brazen front, a total want of that humility which is so characteristic of a true minister of the Lord Jesus, and by their vulgar, slanderous, and obscene representations of experimental religion. After the *Master* has published a burlesque upon experimental religion, and upon the members of all Orthodox churches, which amounts to a charge that all these members join the church that they

* See Chapters xviii, xix, xx, &c.

may become greater *rogues*, who is surprised at any of the sad antics daily played off in our country, by the *Servants of this modern Reformer?* Are these men, these *proclaimers* of the "Ancient Order of things," not everywhere noted in the country by all good people, as more bitter enemies of true and undefiled religion, than all the Infidels in the Land?

Are they not everywhere celebrated for *impudence?* are they not generally known as the worst disturbers of the public worship of the good people of God? Has not even a beardless stripling intruded himself into the midst of a large, and respectable religious assembly, and there publicly charged a venerable grey headed minister with preaching damnable heresies? when, at the same time, the praise of this venerable father, on account of his extensive learning, deep piety, and other bright qualities, was in all the churches? Yes, reader, many such things as these have been done by Mr. Campbell's *proclaimers*. You must remember, however, that they are *Reformers!* that they are *Restorers* of the "Ancient Order of things." After Mr. Campbell, himself, has set the example of being vulgar, and witty, and obscene, and almost blasphemous at the expense of experimental religion; is it any wonder that these modern *Reformers* of his, are everywhere notorious for these same things? One of his *pro-*

claimers once addressed a letter to him, in which he asked Mr. Campbell if *his proclaimers*, when they chanced to be present at any of the meetings of the *sects*, ought not to arise in the assembly, on all such occasions, *and expose error, as well as teach the people the truth !!!* What is more surprising still, Mr. Campbell publishes this production of ignorance, vanity, and impudence !!!

As my principal business, however, is not with Mr. Campbell, or with his new *ism*, I must drop this part of the subject, in order that I may take up a few more of his errors and give them a brief examination.

It is generally known that he denies what is termed a Call to the ministry. He makes light of it, he ridicules it, he sometimes makes himself merry at the thought of it; and he explodes the doctrine entirely from his new and *reformed* system, as a modern error, and as one of the multitude of departures from the "Ancient Order of things." I believe, however, he is not quite so smutty and vulgar on this subject, as he is on experimental religion. On this subject, as on that, however, about the strongest evidence which he brings forward to prove that God does not specially call his ministers to the holy, and important work of the ministry, and that there is really no such Call, is, that he himself is a minister, and he knows that he never was called ! The last part of this I reckon is true. Most good people, I

reckon, will grant that Mr. Campbell was never called of God to the holy, and solemn work of the ministry: his own words prove this. These good folks will not allow, however, that this is any evidence that there is no Call. C. has once had the Small Pox very badly, during which time he suffered great pain. D., who has never had the Small Pox, comes along, and hears from C., a history of his sufferings. D. had often before heard of this disease; he had dwelt in the same city at the same time C. affirms the disease was there, and that he had it; but D. did not have it himself, and he has never had it yet, nor has he ever felt any such feelings as C. describes. D., thereupon, arrives at the very sage conclusion that C. is altogether mistaken, that he never felt any of the things which he describes, and that there is no such thing as the Small Pox! Wonderful! Strange to tell, this is the very strongest evidence which Mr. Campbell, or any of his impudent *proclaimers* possess that there is no such thing as a Call to the holy work of the ministry. Not one of them has been "called of God as was Aaron," to this holy work. They avow it, and all of them take particular pains to prove it, and good people admit that they all do prove that *they* are not called; and I admit it myself, for I am sure they are not called of God to preach the Gospel. Every one can see that this does not prove that others are not called, it only proves that *they* are

not. If I am well, and feel no pain, it does not prove that every body else is well, too, and that no pain is ever felt by any one, and that there is no such thing as pain or sickness. Mr. Campbell, with every one of his brother *proclaimers*, is so much enlightened, and he has so far outstript the rest of mankind, in knowledge, that he has made the wonderful discovery that we cannot rely upon our feelings as evidence that we feel religion, or that we feel moved upon by the Holy Ghost to preach. He has lately discovered that *feelings* are a deceptive kind of things, and that we ought to place no reliance upon them whatever; that they will oftener lead us into error, than truth. In this, he is followed by all his progeny of *proclaimers* throughout the land. Hence, it is now quite a common occurrence for a mere beardless upstart, having no other quality to recommend him but barefaced ignorance and impudence, to arise in the midst of a congregation of veteran christians, and tell them they have no religion, that they have suffered their feelings to mislead them, that feelings are dangerous and deceptive things, not to be relied on at all; in short, that they have never felt any inward comfort and unspeakable joy at all in communing with God! Now who knows best what I feel within myself; I or another man? "Feelings," say these modern restorers of the "Ancient Order of things," "feelings are deceptive." Let us spend only one moment as

we pass along, in seeing how deceptive feelings are. H. has a wife and several children; but he never felt a spark of love for either wife or children. M., also has a wife and some children, every one of whom he loves tenderly, and devotedly; and his family is the source of nearly all his earthly happiness and joys. He meets with H., and tells him his feelings. He tells H. how he loves his wife and children, and how much inward happiness and delight his family affords him. H. replies to M., and tells him that he is altogether mistaken, that he never felt any love for either wife or children, and that there is, therefore, no such thing. To prove this to the satisfaction of H., M. informs him *again and again* that he never felt any love for *his* wife and children, and never received any happiness whatever from *his* family! Thus has Mr. Campbell taught these prodigies of learning and wisdom to reason; and thus do they strive to show that there is no such thing as an experimental religion which can be felt and enjoyed, and that there is no such thing as a Call to the ministry.

Thus also do they prove that *they know* nothing about either. Numerous other illustrations might be given, showing the ignorance, vanity, and impudence, of the arguments of these men upon these subjects; but, as I have gone some-

what out of my way, what has already been said must suffice.

Among other discoveries made by Mr. Campbell, he has found out that Creeds and Confessions of Faith, are great abominations; and that they are inventions of men, or else of devils. No sooner is this famous discovery made and published to the world, than his ready *proclaimers* raise the hue and cry against Creeds and Confessions throughout the land! Now what harm is there in a body of christians spreading their views of what the Bible teaches, upon paper, and calling these views a Confession of Faith? Really none at all. I have been as much mortified with Mr. Campbell for what he has said upon this subject, as upon any other, upon which he has written; because he has manifested a great want of candor and of common honesty, in trying to excite prejudices against these things, which he himself knows to be perfectly innocent. His want of candor and honesty are the more evident, when we take into consideration the fact, that no man ever put upon paper oftener, his views of Bible truth and published them to the world, than Mr. Campbell. He has done for *his sect*, what has been done for every other sect,—digested a pure Creed or Confession of Faith; and he has published this Creed to the world.

It is true, he does not *call* his published views of Bible truth, a Creed; and herein does he plainly

manifest a lack of honesty and fairness; that is, by putting together a Creed for his sect, and denying that it is a Creed at all, and, at the same time, denouncing all Creeds as great abominations. **O** shame! where is thy blush! **O** consistency and truth! whither have ye fled! When the Chief Reformer, himself, sets such examples, we are not surprised at hearing his deluded followers everywhere denouncing all Creeds; while, at the same time, they themselves have one to all intents and purposes, as much as any other sect, and that a printed one too.

My readers, however, must recollect that these are *Reformers*; that, as a matter of course, therefore, they have a right to make a war of extermination, not only against experimental religion, a Call to the ministry, and against Creeds; but against every denomination of christians in christendom, and in so doing, against the church of Christ itself. Is it not so? What denomination of christians on the face on the whole earth has not been repeatedly denounced by Mr. Campbell, and by every one of his *proclaimers*? Not one, as the world knows. This man and his followers call themselves **Reformers**! **Reformers** from what? from religion to irreligion, from humility to impudence, from order and piety, to disorder and impiety; from the fear and true worship of God, to irreverence and infidelity. Yes, yes, these are **Reformers**! The earth may heave a

sigh, heaven may well be clothed in mourning, and hell may well open its devouring jaws 'and grin horribly, a ghastly smile,' at such Reformers. The Lord deliver us from such Reformers.

Among other discoveries made by t is Reformer, he has found out that many are the abominations of sects and of sectarianism. His proclaimers, true to their character and trust, take up the tale and sound the alarm throughout the land, exhorting all to come out of the polluted places, and to be separated from sinners. But what man could believe, if he had not heard it and seen it, that these same haters, and denouncers, of sects, belong themselves to a sect, whilst they deny it; and are themselves ignorant, impudent, and bigoted sectarians; denying themselves to be such at the same time? O consistency, consistency! thou art a jewel! Yes, every mother's son among them denounces sects, and heaps abuse upon them in unmeasured terms; while at the very same time, these very truth-loving Reformers themselves belong to a sect, as all the world doth know. They also denounce *sectarianism* as a very odious thing in the land, and warn the people against the evils of sectarianism, whilst at the same time, all good people know that they themselves are not only a *sect*, but that a sect does not exist which is more exclusively sectarian than this very sect. But my readers must not forget that these men are Reformers, endeavoring to restore

the "Ancient Order of things." As a matter of course, then, this was formerly "the Apostolic mode" of doing things!

Many other things ought to be said concerning Mr. Campbell and his *ism*, which he and his followers deny to be any *ism* at all; but it would not be in place here. I have noticed, in a brief manner, a few of his most glaring and dangerous errors, in order that I might apprize my readers of them, and guard them against them. I must, therefore, now take my leave of Mr. Campbell, and of his errors, praying that he may renounce them yet, and that all the people may shun them.

It may be said, perhaps, that I have said things against him through malice. Not so. I have not felt a spark of any such feeling against Mr. Campbell or his followers, whilst I have been writing upon his errors; nor is one word which I have written, the result of an ill, or even of an unkind feeling.

A sense of duty impelled me to take up the subject at first, and the same sense of duty impelled me to use the necessary language to expose error, as well as to defend holy and precious truth, which has been most bitterly assailed by him, and by all his pliant train of followers for years, as the world knows. I have said things which may, at first, seem to be uncharitable; however, they are not so. I have said, for example, that Mr. Campbell has never been born again,

and that he does not know what the New-birth is. This is not uncharitable, when it is remembered that it was in defence of the holy religion of Jesus that I said it, and in answer to his oft-repeated attacks against this religion; and when it is remembered also that I have proved what I have said to be true. I have said *he* is not called of God to preach the Gospel, and I have proved this out of his own mouth; therefore, it is not uncharitable to say *he* is not called to preach, and that he knows nothing about a Call to the ministry. I have said that he manifests a lack of candor and common honesty in denouncing Creeds, whilst he has one himself, but denies it. This is the plain truth, as all good folks know; and I cannot, with propriety, be charged with being uncharitable in telling the plain truth, and that in defence, at the same time, of all christendom, the whole of which has always had Creeds, without which the whole church of God would soon run into infidelity, and perhaps anarchy.

Nay, I have not said aught in malice. Although my heart has oft-times been made to ache, and the good people of God throughout the land have been made to mourn, at the sad capers these Campbellites cut; and at the relentless, and unholy war which they have been waging, these many years, against the church of Christ, in every one of her branches; yet I entertain neither malice nor unkind feelings against these people. Would

to God they every one were delivered from their fatal errors, and these errors were sent back again to the Great Father of Lies.

I will now end this digression, and in the next chapter, resume the consideration of my subject.

CHAPTER XII.

BEING A MEMBER OF THE CHURCH IS NOT THE NEW BIRTH.

My readers will recollect that my object is to show what is not the New-birth, in order that I may more easily and clearly show what it is. I have already shown that neither Morality, Conviction, or Water baptism is the New-birth. In an age in which there is so much error, and in which so many things are received for the New-birth, it will not be expected that I will even attempt to direct the attention of the reader to every false form of the New-birth now existing in the world. All that can be done in a work of this kind, is to name only those false forms of it, which are most frequently taken for the genuine New-birth, and show they are not.

Having, therefore, already named three of the most common forms of spurious New-birth, and shown them to be spurious; I will now proceed

to point out a few more things often received for the New-birth, but which are not.

It is believed by many, that if they cease from the commission of a few outward sins, repent awhile, and then become members of some church, they are, therefore, born again, or prepared for heaven. I wish now to show, therefore, that, *being members of a church is not the New-birth.*

At the first glance, this part of my undertaking may appear useless, especially to such of my readers as have always known that, to repent a little, to quit doing some few wicked things, and then to become a member of the church, does not constitute the New-Birth. When it is recollected, however, that, at this very moment, there are thousands of men and women embraced in the different branches of the church of Christ, who have no earthly claim to the New-birth, save the simple fact that they once shed a few tears over their wickedness, and then became members of a church, none, I am persuaded, will further call in question the necessity and propriety of this part of my undertaking. This I deem a sufficient reason for undertaking to show that cessation from a few wicked practices, shedding a few tears, and joining a church, is not the New birth. There is yet another reason, however, why this should be done, equally as strong, I believe, as the one already named. It is known to many of my readers, that there are multitudes of honest, well

meaning sinners in the world, not members of any church at all, who think that about all they have to do, is to cease to indulge in some bad practices, be somewhat sorry for awhile, on account of their wickedness, shed some tears, and join some church; and that this is the New-birth, or being born again. You may find hundreds of men at this very time, believing these very things, who are, at the same, men of intelligence, and of enlarged views upon almost any other subject. The remarks of that injured, and persecuted man of God, Dr. David Nelson, upon this subject, are precisely in point. In his work on Infidelity, he very clearly proves that men, otherwise intelligent, are often exceedingly ignorant concerning the truths contained in the Bible. My readers would do well to procure "Nelson on Infidelity," and peruse it carefully. A better man, and a more instructive writer, perhaps is not now living than Dr. David Nelson. The persecutions which he has passed through, remind me much of those through which the apostles passed; and the spirit of christian meekness, patience, fortitude, and forbearance with which he met, and endured these injuries and persecutions, reminds me much of the spirit of the apostles. May the Lord reward thee, Nelson, for thy meekness, patience, forbearance, long-suffering, and for thy labors of love. Amen

Church-membership, preceded by a little sorrow, and a few tears, is not the New-birth.

To show that this is true, I need only refer my readers to some passages of Scripture.

Paul, before his conversion, was a member of the church of God, as I have already had occasion to show. He was a member of the only church on earth at that time; and, as the reader has already seen, he had long been a member of "the most straitest sect" of that church, before his conversion. With all his learning, Paul thought that being an orderly member of God's own church upon earth, was really a fit preparation for heaven; in other words, that it was the New-birth. We gather this from his own language. As my readers all know this, I need not introduce quotations from the Bible to prove it. He continued in this error, as we learn from himself, till he was on his way to Damascus to persecute the followers of Christ. As I have already noticed the particulars of his conversion, it is unnecessary to do so again.

Now if Paul was honestly deceived into the belief that membership in the church, attended with an orderly walk, was actually a suitable and sufficient preparation for heaven, we need not be surprised if hundreds, and even thousands think so now. It must be remembered that he had made religion, and religious doctrines, almost his entire study, from an early period of his life. It

will be recollected, moreover, that he had been raised up at the feet of what would now by some, be termed a Jewish D. D., that is, Doctor of Divinity. Possessed of all these advantages, even Paul thought for a long time, that membership in the church, was a sufficient preparation for heaven. We must not be astonished, therefore, if we see thousands of others adopting the very same error; and we will not be, if we observe that few, only, enjoy the same amount of religious instruction, and the same means of correct information on this subject which Paul enjoyed. Many men and women, truly, have been reared and instructed by genuinely pious parents; but not many of these were D. D's.

To show still more clearly, however, that membership in a church, even when it is connected with an orderly walk, is not the New-birth, I will refer my readers to the fact that all the Jews were members of the church, even from the period of their infancy. When the Gospel began to be preached, however, although the great body of the Jewish nation rejected and despised it, yet hundreds, and even thousands of them believed the Gospel, repented of their sins, and believed in the Lord Jesus Christ, and so were born again. No less than three thousand of these very Jews, who had been members of the church all their lives, were born again on a single occasion, and then became members of the church of Christ.

On another occasion the number of the men that believed, "was about five thousand."

All these had been members of the church, up to the time of their conversion. It is evident, therefore, from the word of God, that membership in a church is not the New-birth. If membership in the church had been a sufficient preparation for heaven, then would not the Lord have regenerated the three thousand Jews on the day of Pentecost who were members of the church already: nor would he have converted the five thousand on another occasion, and at the same place, had this been the case; for they, too, had long been church-members.

One more example, and I pass on.

The scribes and Pharisees have already been spoken of in this work, at some length. They were members of the church, as all my readers know. Indeed St. Paul reckons the Pharisees to have been, "the most straitest sect" of the Jewish church. To these very scribes and Pharisees the Saviour addressed himself as follows: "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?" "For I say unto you," says the Saviour again, "That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." It is abundantly proved, then, from the passages referred to, that,

being a member of the church, does not constitute the New-birth.

Indeed it is seen from the case of the scribes and Pharisees, that men may be members of the church, and yet be detestable hypocrites, as well as abominably wicked otherwise. Moreover, this same painful truth is taught by our own observation. It is indeed fearful to see the multitudes of detestable hypocrites, and abominably wicked men which are found in *every* branch of the church of Christ. "Ye shall know them by their fruits," is the rule laid down by the Saviour himself, by which we are to know who is for God, and who is against him. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit," said the same Saviour. Judging, then, by this rule, which is not only our privilege, but our duty, also, I say it is indeed painful and fearful to behold such multitudes of ungodly men in the different branches of Christ's church. No denomination is free from these clogs and dreadful nuisances. This kind of members will do just as many outwardly wicked things, as they think they can do, and be permitted still to remain members of the church. They will slander, backbite, and devour true christians, especially of other denominations. They seldom, if ever pray in their families, they raise their children after an ungodly fashion, neglecting to teach them

a knowledge of God, and the way of salvation; teaching them at the same time, to be vain, and light, and foolish, and proud, and wicked. These members are great curses to the church which is burthened and afflicted with their membership. They are Sunday christians, hard to please in the selection of a Pastor, make long prayers, and wear long, sanctified faces at church; but scarcely ever pray anywhere else, and always leave their religion at the church when they leave *it*; thinking it too holy a thing to be polluted by carrying it about with them in their every day business. Consequently, you never see the least symptom of religion about them at any other place, except the church. They are often heard to pray to the Lord to raise up, qualify, and send out more laborers into the field, whilst, at the same time, they are starving those whom the Lord has already sent, by refusing to contribute, as the Lord has prospered them, of their worldly treasures. They cheat, and overreach their fellow men in their dealings when they can. They promise their Pastor a pitiful pittance, and try at times through the year to defraud him out of even that; and if they have not succeeded by the end of the year, they refuse to pay: and many other such like things do they, to enumerate the whole of which, would take a little book. These things will continue to be, till the world is burned up; for till that period, we are informed by the Saviour that

the wheat and tares will grow together. "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." From all these things we learn, therefore, that to be a member of the church, and to be even an orderly member, does not constitute the New-birth. As for hypocrites, let them, in future, keep themselves out from among the good people of God. To the honest, I would say, Pray much, and search the Scriptures often, and God will not suffer you to enter into eternity thinking you have the New-birth, when you have not. It has been said that the New-birth *consists simply in a change of purpose*; that is, in a firm resolution to quit sinning, and to serve God the balance of our days. This notion of what the New-birth consists in, I regret to say, is taught by some ministers who belong to denominations of christians which are sound in the faith, upon this subject. I also regret to see that this view of the nature of the New-birth, prevails in some quarters to a considerable extent. "Resolve," say the blind leaders of the blind, "that you will cease from sin, and serve the Lord the remainder of your life, and then join the church, and you are born again."

There are hundreds of men and women now in the church, with nothing else in the world for

the New-birth except, a *resolve*, made a long time ago, perhaps, to cease from sin, and to serve God. They have broken this *resolve* ten thousand times, it may be; they have committed the same kind of sins which they were before in the habit of committing, and they have never once enjoyed a spark of the real comfort and joy of genuine religion. They have always found the performance of christian duties to be irksome to them; and yet, strange to behold! they still remain in the church, and still they march onward to eternity, faintly hoping that they are born again, because they *resolved* a long time ago, to cease from sin and to serve God. Although they have *habitually* committed all of their usual sins, every time the temptation has presented itself to them; yet they still roll on towards eternity, and still they try to hope they are on the road to heaven. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

In addition to those which have been named there are other things, yea, very many other things taken for the New-birth, as I have said already, but which are not.

Having shown, however, that neither Morality, Conviction, Water Baptism, Membership in a church, or a firm Purpose to Resolve to serve God, is the New-birth, I must now leave the negative part of my subject. I cannot leave it

entirely, however, without first endeavoring to draw some thoughts from what has been said, as an

APPLICATION AND IMPROVEMENT OF THE
SUBJECT.

“Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.”—John iii. 3. Thus spake the blessed Saviour. Who, then, can expect to see the kingdom of God without the New-birth? None ought to expect such a thing, because, it is impossible for such a thing ever to happen, for God has said it cannot be, and he cannot lie. Nothing will do, then, as a substitute for this important change of heart.

Hence, I have endeavored, in the outset, to show my readers the *necessity* of the New-birth by showing why men cannot see the kingdom of God without it. In trying to show them this necessity, it has been made evident that even the most moral sinner is a very wicked being.

It has been seen, moreover, that “the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be;” and that “the heart is deceitful above all things, and desperately wicked.” This description, as we have seen, is applicable to every sinner, there being none whose hearts are not deceitful and wicked, and whose carnal mind is not enmity against God. These things being found to be

solemnly true, we then tried to look a little at heaven, and at what heaven contains. We have seen that there, God dwells; and that his very pure, and holy presence would be an intolerable hell to the unconverted; "For our God is a consuming fire." From all these things we have learned, in the first place, that it is absolutely impossible for an unconverted person to get to heaven; and, in the second place, we have learned that if such a being were admitted there, he could not possibly be happy even in heaven: nay; that heaven itself would be, to such an one, an intolerable hell, as God out of Christ is a consuming fire.

Putting these things together, therefore, with many others connected with them, some of which I have named; none, no, *not one*, can fail to see and acknowledge the necessity, the *indispensable* necessity of being born again. Let every one, therefore, be admonished by these things, to put away all his false hopes of getting to heaven without being born again; and let every one cast away every false and sandy foundation, and come, and build upon the sure and tried foundation, the *only* foundation, the everlasting Rock of Ages, even the Rock Christ Jesus. Come, all ye sinners, to the "Lamb of God who taketh away the sin of the world. "Turn ye, turn ye, from your evil ways; for why will ye die," O ye candidates for an awful eternity?

After showing the absolute necessity of the New-birth, by showing why men cannot see the kingdom of God without it, I have next tried to show some of the things which it does not consist in, in order that we may see more clearly what it does consist in. During the progress of this part of my undertaking, we all have seen much reason for deep solemnity, for great caution, for the faithful perusal of the Scriptures, and withal, for much earnest prayer. We have seen evidence to believe that multiplied thousands of human beings are now trusting in *morality* for the New-birth; and it has been clearly proved from the Scriptures that morality is not it. How sad the sight to see so many thousands of immortal beings going to an awful eternity with morality for a preparation for the future state, when the Bible affords so much testimony to prove that it is no preparation. Ought we not to be admonished, therefore, from such painful examples, to dig deep and to build upon the rock; so that, when the rain shall descend, the floods shall come, and the winds shall blow, and beat upon the house it fall not?

It has also been shown that conviction is not conversion, or the New-birth. Yet we have reason to believe that great multitudes are now hoping to get to heaven, who have nothing else to show for the New-birth, but conviction merely. Conviction, it is true, always precedes the New-birth,

but it is not, therefore, the New-birth itself. Why, O why, will men suffer themselves to be thus deceived by Satan into the very lowest hell ! Why do not men search the Scriptures more, and give more heed to their divine, and infallible instructions ? Were men to do this, were they especially to search them prayerfully, and with a sincere desire to know the truth, we would see but few men mistaking either morality, conviction, or any thing else, for the New-birth, which is not it. It is distressing, it is sickening to the very heart, to see such vast multitudes groping their unhappy way in darkness, doubt, and error, to the bar of God, when truth, and light, direct from the Great Fountain of Truth, and of Light, is in the reach of all, yea, in their very houses.

Water baptism also, is believed by many, especially by a sect calling themselves Reformers, to be the New-birth.

From the Scriptures it has been clearly proved that baptism, whether by pouring, or by immersion, is not the New-birth. "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."—Jer. ii. 12. As were the people in the days of Jeremiah, so are they even now; and many are the broken cisterns which people have

hewed out to themselves in this age, but which "can hold no water." This new religion of the Campbellites, is a very watery affair truly: indeed it is *made* of water, and it *is* water, and water *only*, and nothing *else but* water. Though there were many broken cisterns hewed out by the children of men, in the days of good old Jeremiah, the one of which I am now speaking, had no existence then; it is altogether a *modern* one, its like having never been seen by any of the ancients. What a pity! what a burning shame! that men will not only fall into fatal heresy themselves, but will persuade all they can, to fall into the same fatal error. "For though thou wash thee with nitre, and take thee *much soap*, yet thine iniquity is marked before me, saith the Lord."—Jer. ii. 22.

Church membership is relied on again by many, as the New-birth. From the Bible, it has been proved that it is not. Many are to be found, however, in every denomination, with nothing to offer for the New-birth, save the bare fact of being members of a church.

Some crowd into the church, honestly hoping thereby to be prepared for death, judgment, and eternity. Others *creep into it*, from some selfish, or wicked motive; and therefore, they shall receive the greater damnation.

We have seen, lastly, that the New-birth is not

a mere change of *Purpose*; and how many do we find believing this, or else believing something else very much like it? Some believe, that if they firmly resolve to quit sinning, and join a church, they are thereby born again, and that all will be well with them hereafter. This is not the New-birth, as we have seen, from the fact that these men always sin as much, and as often, after this *firm resolve*, and after becoming members of a church, as they did before.

Thus are the people gone astray from God, and thus have great multitudes substituted vain, and wicked inventions of their own, for the genuine New-birth. As God said of his people of old, even so he might say now. "For my people are foolish; they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.—Jer. iv. 22.

Remember, therefore, all ye that wander from God, by substituting something for the New-birth, which is not, the Lord hath spoken it; "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know, therefore, and see, that it is an *evil* thing and *bitter*, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts."—Jer. iii. 19. O that men would cease to pervert the right ways of the Lord. Let us pray.

Our Father who art in heaven, give now, I

beseech thee, thy blessing upon this part of the effort of thy unworthy servant. O cause it to prove effectual, in accomplishing the object intended; that is, in rooting up error, in showing what truth is, and in being the means, in thy hands, of turning numberless multitudes to a true, and saving knowledge of thee. Give to thy servant, O Lord, also, the guidance, and teachings of thy Holy Spirit, all through the remainder of this little work, in order that he may clearly set forth the truth, as it is in Jesus, upon the important subject of the New-birth, so that all shall know what it is, and that a nation shall be born unto thee in a day. Amen.

CHAPTER XIII.

HOW TO OBTAIN THE NEW BIRTH.

In the outset of chapter vii. my readers will remember that I proposed trying to show what the New-birth is. They will remember, also, that the opinion was there expressed, that the best way to do this clearly, and plainly, was to show, first, what is not the New-birth; and, in the next place, how it is obtained; and, in the third place, what it is.

Having pointed out some of the things which the New-birth does not consist in, I proceed now to show how it is obtained. My next business will be, to show what it is. I must, therefore, here remind my readers that, in showing how to obtain the New-birth, I must come near showing, at the same time, what it is: as it is impossible to show clearly how to obtain the New-birth, without at the same time showing much at least of what it consists in. My readers will now perceive, that these two branches of my subject are inseparably connected; and that, although the *road to* the New-birth, is not the New-birth itself, yet one cannot be fully described, without describing much of the other. It will be clear to every reader, that a faithful description of the New-birth, though not the New-birth itself, must necessarily run *into* it, or *end* in it; just as the road from New-York to Philadelphia, is not Philadelphia, but runs into it, or ends in it.

Another remark here suggests itself, also, which may be of service to the unconverted; it is this: were I to describe to my friend, the road from New-York to Philadelphia, who had never been to Philadelphia; and were I to give him faithful directions how to proceed on his way thither; and withal, were I to give him a true description of Philadelphia, he would know, notwithstanding this, not much about the road till after he had travelled through it entirely; then he would know

as much about it as one who had already travelled through it, but not till then.

Furthermore, he would know but little about the appearance of Philadelphia, till after he had seen it for himself, notwithstanding the faithfulness of my descriptions. My unconverted readers should learn from this, that if they would know for themselves all about the way to obtain the New-birth, they must travel the road and look at it for themselves; they will then know all about it; before they do this, they will not fully understand my directions. They should learn from it furthermore, that if they would know all about the New-birth, they must pursue the road themselves which God commands them to pursue, till they *obtain* it: they will then know all about it, but not till then. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I now proceed to show how to obtain the New-birth, drawing my directions from the sacred Scriptures themselves. If my unconverted readers would understand my meaning, or rather, the meaning of the Bible on this subject, and *know* whether the doctrine be true or not, let them do as God commands them to do,—repent of their sins, turn from them, and believe in the Lord Jesus Christ, and they shall then know of the doctrine. "If

any man will do his will," says the Saviour, "he shall know of the doctrine, whether it be of God, or whether I speak of myself."

That I may more easily show how the New-birth is obtained, I must first remind my readers of a few plain, old fashioned truths taught in the Bible.

Man was created a holy being. In showing why men cannot see the kingdom of God without being born again, in the beginning of this work, the *Fall* of man was clearly proved. That man was created holy, none probably will deny. So numerous are the proofs of the truth of this old fashioned Bible doctrine, both from reason and the Scriptures, that a denial of it would afford good evidence of insanity, or else of dreadful depravity. The Bible, and reason, and observation, all unite in declaring that he, by nature, is unholy now, and that he is "deceitful above all things and desperately wicked;" that is that he is fallen, which has been abundantly proved already. Owing to the fall, mankind all come into existence with an unholy, and corrupt nature; and this is what is called by Theologians, "Original Sin," and very justly too. Just so soon as they are capable of doing either good or bad, they universally do evil; and they continue to do evil, and nothing else but evil, until their death; unless they be born again: or in other words, until their

unholy, and corrupt nature is changed, into a holy and pure nature.

This continual sinning, on the part of every sinner, is also termed by divines, "Actual Transgression." Man, therefore, is a sinner in both these respects. He comes into the world with Original sin; and soon afterwards he adds to his Original sin, the sins of Actual Transgression. Transgression naturally presupposes a Law; because, if no law existed, no law could be transgressed, therefore, there could be no transgression. The Law, then, under which man was placed, when he was created, is the Moral Law, of which I have already spoken at some length;* and man is yet under the same Law, or he could not be a transgressor now. I cannot stop here to prove more clearly, that man was placed under the Moral Law in the beginning, that he is still under the same law, that this law was violated by Adam at the same time he violated the positive precept, and, that this is the Law which the sinner is violating continually: because such an undertaking would lead me much too far from my main subject. Besides this, every body I believe, except Mr. Campbell, whom I am sorry to be obliged to introduce here again, believes all these things already; so that it would be an useless undertaking to prove them. I believe that every body, but Mr.

* See Chapter vii. p. p. 123, 124.

Campbell, believes that man, not only *was*, but that he is yet, under the Moral Law; that this is the law which Adam violated, that it is the same Law which sinners are now violating, and that it is now binding upon every sinner. Indeed, it might very easily be proved that all intelligent beings everywhere are under the Moral Law of God; whether they be in heaven, on earth, in hell, or in what place soever they may be found. If I am not mistaken, all Orthodox christians hold these views of the Law.

I must, therefore, be indulged in making a few brief remarks more, concerning the Moral Law, or the Law of God, as it is termed by some. This Law requires intelligent creatures *everywhere* to love God with all their heart, soul, mind, and strength, and their neighbor as themselves. That this is the whole import of the Moral law, we learn from the words of the Saviour himself. In answer to a question he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the prophets." Although many proofs might be offered to prove that this Law has *always* been binding upon intelligent creatures everywhere, even from everlasting; yet, I will here offer but one. It has been always *right*, even from everlasting, for intel-

ligent creatures to love God with all their soul, mind and strength, and their neighbor as themselves; and it has always been *wrong*, even from everlasting, for intelligent creatures anywhere not to do it. This is a self evident truth, therefore, it needs no proof. Hence, we learn that the Moral Law is eternal in its nature, and that it is universally binding upon God's intelligent creatures. We also learn from this, that it is wrong, or sinful, not to love God as he requires us to do by his Law. We also learn that it is wrong to cease to love God, even for awhile; and that we cannot do so, therefore, without violating the Moral Law, and incurring guilt. Now every one may know, if he chooses, that this is not a mere arbitrary, and tyrannical Law under which God has placed the whole intelligent Universe. So far, indeed is it, from being arbitrary and tyrannical in its requirements, that it is declared by St. Paul to be "holy," just, and good. Nothing indeed, is more reasonable than the requirements of the Law of God. Who will take upon himself to say that it is not reasonable, holy, just, and good, to love God with all our heart, soul, mind, and strength; and our neighbor as ourselves? Nothing can possibly be conceived, which is more reasonable. It is for the glory of God our Creator, for the happiness of the creature himself, and for the peace, harmony, and happiness of the intelligent Universe, that God's intelligent creatures do this. *Not to do this,*

therefore, must itself be the very essence of sin and guilt.

Not to love God with all our soul, mind and strength, I repeat, and our neighbor as ourselves, must itself be the very essence of sin. Mark this, and do not forget it. Acting on the principle of securing the greatest amount of happiness, which is just, as well as merciful, God must punish sin. If sin be introduced into the dominions of the Creator, he is urged alike by justice, and by mercy to punish the sinner, and also to exterminate sin. This must be done in justice and mercy to that vast portion of the intelligent Universe, which has not sinned; in order that all the holy, and happy hosts of God, may be preserved from the influence of the hellish example, and from the introduction, among them, of such a terrible calamity. Away forever, then, with the doctrine of the attributes of Deity conflicting one with another, of Justice demanding the sinner's blood, while Mercy is pleading that he may be spared. The doctrine that the attributes of Deity conflict one with another, in any event, is an odious doctrine, and it ought to be discountenanced. After man had sinned, therefore, the justice, and the mercy of God, alike demanded his punishment, as well as the utter annihilation of sin out of the Universe. That this might be done, and that fallen, and guilty man, himself, might be again restored to the favor of God, at the same time, the Plan of salvation was

devised by the Father. Consequently, soon after the fall of man, a Saviour is promised. When this promise was made, man was truly in a most deplorable condition. Having lost the favor of God in consequence of sin, he was already inexpressibly miserable, even in this life. He and all his posterity were doomed, by the fall, to every species of affliction, misery and sorrow, to which sinful flesh is subject in this life. They were also made subject to natural death at the end of this life, and to eternal death, and everlasting pain in the life to come. I need not here spend time in proving what every body already knows; that is, that man could not *redeem himself*, that he had not the power to get out of this fearful condition, that he had not the power to restore himself to the favor of God: in a word, that he could not create himself, a new creature in Christ Jesus, or make himself holy again; having no more power to create himself over again, or spiritually, than he had to create himself in a natural point of view at the beginning. Misery, and pain, and death, awaited him, and his posterity in this world; and, in the next, torment, and everlasting death; and all this, too, without the least possibility of helping himself.

“At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.” This was the appalling condition of man, and of his

posterity, when the Saviour was promised. I may well spare my readers the pains of reading, in this place, what befell the human family from the period of this promise, till the actual coming of the Saviour into the world. Every thing which is necessary for us to know upon this subject, may be found in the Old Testament. It may be sufficient to remark in this place, therefore, that from the time this promise was given, till the coming of Christ, all were saved, who complied with what the Lord commanded them to do, and trusted or believed in the Saviour to come, as promised by the Father.

“And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for him in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in

the highest, and on earth peace, good will towards men."

Thus was the promise of the Father fulfilled; and thus was Immanuel born, "which being interpreted, is, God with us." If my readers have a mind to be well informed concerning this Saviour, and concerning his actions and death, I here refer them to the New Testament for that information. I will take this occasion to recommend the Bible to their notice; it is altogether worthy. I would also advise them to read no more vulgar, corrupting and debasing novels, comic Almanacs, flimsy, trashy, lying newspapers, or any other stuff of the like wicked nature; but to read the blessed Bible more, and to make religion, and religious subjects oftener the subject of their studies. I do not mean to say that *all* newspapers are worthless and wicked. I do mean to caution you against all that are so. By the way, I am sorry to say, that I know of no political paper now, on either side of politics, that is not both worthless and wicked. As for most of those which profess to be *neutral* in politics, they are but little better, if any.

Some of these latter, are issued on the Sabbath of the Lord, some openly teach infidel sentiments, some overtly give encouragement to the foul heresies and doings of Anti-Christ or the Roman Catholic cause, and help to poison the public mind, by helping them to infuse their poison into the

minds of the people, and by recommending, and puffing their publications. I now hold in my hand a mammoth sheet, which boasts of its circulation amounting to thirty or forty thousand. *Under* the title of this paper, and in large German characters, I read these words: "A family newspaper: *Neutral* in Politics and Religion." I am grieved to see any paper claiming any merit whatever on the score of its being *neutral* in religion, which I take to be the same thing as a *boast* that it has no religion to contend for. *Under* the above words, again, I read the following in large letters. "Devoted to literature, science, the arts, mechanics, agriculture, education, health, amusement," &c. Now the plain inference to be drawn from all this, is, that religion is of no sort of importance whatever; but, that the things at the head of this paper, which have just been named, are vastly important. Our Saviour teaches us to consider religion the one thing needful; but this editor of this *neutral paper in religion*, would teach us that almost every thing else is more needful and important than religion; nay, that religion is of no importance whatever. I wish *that man* would pull down that disgraceful sign; and let it read "*Neutral* in Politics," if he choose, but there let it stop.

I say, therefore, to all my readers, Cast away from you, novels, romances, comic Almanacs, and all worthless, and corrupting newspapers, and

read religious books more than you have done; and especially the Scriptures. It is from these sacred Writings that I have already made the extract concerning the Advent of the Saviour. My readers must not forget what the condition of the world was, when he made his appearance. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adaption of sons." God the Father devised the plan to redeem man from the condition in which he was placed by the fall. God the eternal Son, therefore, comes into the world, "to redeem them that were under the Law," God having made "him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." The object of the Saviour's coming into the world, is made sufficiently plain by these quotations. If, however, any of my readers wish to know more about the intention of Christ's mission into the world, let them consult the New-Testament. On an errand of mercy, and to redeem a perishing world, did he come. This is he of whom Moses and the prophets did write; even the blessed Saviour "who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." Nailed to Calvary's cross, forsaken of God and of men, the earth covered

with darkness, and reeling to and fro like a drunken man, suffering the pains of eternal wrath, "He said, It is finished: and he bowed his head, and gave up the Ghost." It has been well said by Rosseau, that "Socrates died like a philosopher; but Jesus Christ,—like a God."

Thus did Christ finish the most astonishing work ever witnessed in heaven above, or upon earth beneath—the work of redemption. If any man shall ask, For whom did Christ thus die? I answer, For all whom the Father so loved as to give his Son that they might live. Let the apostle John tell who these were. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Let St. Paul also tell the number for whom this great work of redemption was finished. "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for *every man*." He died then, "for every man." "But now is Christ risen from the dead, and become the first-fruits of them that slept." Paul also declares that, after his resurrection from the dead, "he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once," the most of whom he declares were alive when this was written; "but some," he says, "are fallen asleep."

"After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time." Shortly before his crucifixion, and in anticipation of it, he had said to his disciples, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." After his resurrection, he again said to his disciples, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "And when he had spoken these things," adds the apostle, "while they beheld, he was taken up; and a cloud received him out of their sight." "So then," says St. Mark, "after the Lord had spoken unto them, he was received up into heaven, and sat at the right hand of God." "Wherefore," declares the apostle Paul, "he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." From all these passages we learn that God the Father loved

the whole world, and that God the Son died for the whole world, and that God the Holy Spirit was promised to *comfort* God's people to the end of the world, and to *reprove* the whole world of sin, and of righteousness, and of judgment.

We have also seen from them, that he ascended up to heaven and sat at the right hand of God, and that he ever liveth to make intercession for us. Now I wish every one of my readers to mark well, the beauty and harmony of this Divine System of Redemption. I hope not one of them will fail to stop and do so.

It was the *world* which God the Father loved, it was for the very same world that God the Son died, it is upon the same world that God the Holy Ghost moves to reprove it of sin, &c.; and these three, Father, Son, and Holy Ghost are one God. So then, God the Father loved all mankind, though they were sinful, and lost, and ruined; God the Son, tasted death for every man; and God the Holy Ghost reproves every man of sin, &c., in order that every one may repent, and turn again to God. How astonishing is this Divine System of Redemption! how beautiful! how harmonious, how merciful and good! in short, it is like God.

I could not feel like trying to show how the New-birth is obtained, without first making these preparatory remarks. Indeed, I deem them important, as a foundation upon which to build what I may

say, in showing how the New-birth is obtained. Having thus prepared the way, I can now proceed with my subject.

From what has been said of the fallen condition of the sinner, my readers may easily see that he is really "dead in trespasses and sins," as the Bible declares. Although the atonement has been made, and redemption has been purchased for all; yet such is the spiritual deadness of the sinner, to every thing holy and good, that he never would repent of his sins and turn to God, if left alone: indeed he never *could* do so. If God were to leave him alone, therefore, he would continue in sin, precisely as if no atonement had been made; and he would at last go down to hell. It is susceptible of the clearest proof, that if left entirely to himself, man would never choose to repent, and that if he were to choose to do so, he could not; consequently, that he never could be born again. As God is all-wise, as well as all-merciful, he saw this difficulty, and made provision for it. The Holy Spirit was promised, among other reasons, to meet this very emergency. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, be-

cause the prince of this world is judged." This, therefore, is the promise of the Saviour, to send down the Holy Ghost into the world to comfort the people of God in all ages, and in all ages to be the Reprover of the sins of the whole world. The same promise to send the Holy Ghost into the world, is again given by the Saviour in the following words; and it is here declared that he shall abide with the people of God forever. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." By noticing a little closely, what is said in the fourteenth, fifteenth, and sixteenth chapters of the Gospel of St. John, my readers will see, if they have not already observed it, that the Holy Ghost is variously termed "the Comforter," "the Spirit of truth," "the Holy Ghost," &c. Now it ought to be observed by all, that when the Holy Ghost came into the world, according to the language of the Saviour he was to exercise a two-fold office: he was to *comfort* the people of God, and he was to *reprove* the world of sin, &c. In the first chapter of the Acts of the Apostles, we learn that the Saviour, after his resurrection, repeated to the apostles the same promise of sending the Spirit. "Being assembled together with them, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, Ye have heard of me: for John truly baptized with water; but ye shall be baptized

with the Holy Ghost not many days hence." Accordingly, in the beginning of the second chapter of the Acts, we have an account of the fulfilment of all these divine promises.

As my chapter has already become sufficiently long, however, I shall now close it, reserving what I may have to say further on this subject, for the next. In the next, I shall quote a few verses from the second chapter of the Acts, in order to show that the promises made by the Saviour to send the Holy Ghost into the world, have been fulfilled.

CHAPTER XIV.

"And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Thus was the Holy Spirit sent down into the world; and thus, a multitude of prophecies, both of the old and New Testament, were fulfilled.

If my readers have carefully noticed the quotations in the latter part of the last chapter, they have observed that the Holy Spirit, according to the promise of the Saviour, was to perform two grand offices, at least, when he came into the world.

He was to *comfort* the children of God forever; and he was also to *reprove* the world of sin—to convince all men in every age that they are sinners. Accordingly the Spirit, on the day of Pentecost, was poured out “upon all flesh,”—upon the wicked, therefore, as well as upon the apostles and followers of the Saviour. In each of the promised offices, therefore, he did appear, when first he came into the world under the New Dispensation. Indeed, so very powerful, and pointed were his reproofs of the *wicked* on this occasion, that as Peter spake, “they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren what shall we do?”

* * “And the same day there were added unto them about three thousand souls.”

The holy Spirit, then, on the day of Pentecost, was poured out. According to the promise of the Saviour oft-times repeated, he came as the Comforter of the people of God. He came also on the very same memorable occasion upon the wicked Jews; upon the identical Jews who had taken a part in the crucifixion of the Saviour. We learn that they were among those who had

crucified the Saviour, from the fact that Peter charged them with being his murderers in the following words: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." So powerfully did the Spirit reprove the wicked Jews on that occasion, and convince them that Jesus, whom they had taken and slain, was indeed the very Christ; that they were pricked in their heart, and forced to cry out in a vast assembly, "Men and brethren, what shall we do?" Multitudes of these same Jews felt, not only the overwhelming convictions of the Holy Spirit on that day, but three thousand felt also his converting power, and were "born of the Spirit," and added unto the number of God's people.

Quotation after quotation might be given, to prove that the Holy Ghost came into the world according to the predictions of the prophets, and the promises of the Saviour; and also, that he came as the Comforter of God's people, and as the Reprover of the wicked. A sufficient number of passages to prove this, however, has already been given. Having come into the world, therefore, as the Great Comforter of God's dear people, and as the Great Reprover of the wicked; the third person in the Trinity, the Holy Ghost, has ever since continued to act in these two ca-

pacities: and he will, according to the Scriptures, continue thus to act, till the end of time.

'Twould be an easy matter to prove this, but I forbear, lest I weary the patience of my readers. The child of God, therefore, has the Holy Spirit to comfort him through life, in all his sorrows, temptations, and pains; and in death, He still is with him, a Divine Soother, a sweet, a Holy Comforter.

To the sinner also, we see he comes; though not as his Comforter: he comes as his reprover; he convinces him that he is a sinner.

The opportunity is so favorable, that my readers must indulge me while I draw a few reflections from what has now been said. We have now first seen man holy, and consequently happy. We have next seen him unholy and fallen, and consequently unhappy. In his fallen state, we have seen that he was already intolerably miserable here; that hell and eternal punishment awaited him hereafter, and that he could not help himself: consequently, that he was verily without hope, and without God in the world. God, the Father, Son, and Holy Ghost, one God, interposes to redeem man. God the Father, devises the plan to redeem the world; God the Son, dies to redeem the world; God the Holy Ghost then comes to reprove the world of sin; that all may turn and seek God; and to comfort all who do thus turn. How beautiful, how harmonious, how in-

expressibly merciful, the plan of Redemption !
Oh ! how much like God !

Although the atonement is made for the whole world ; yet such is the moral deadness, the death-like stupidity, and the deep inherent depravity of soul of every sinner, that not one single one, if left to himself, would ever turn to God. This is a very important truth, one to which I have already directed the attention of my readers, and one which I hope they will examine sufficiently to understand ; and I hope they will keep it in mind. I could easily prove this to the satisfaction of my readers ; but it would be out of place here. I am persuaded, however, that at least many of my unconverted readers, have not been in the habit of thinking they are quite so far gone in sin and iniquity, as this would seem to say. Let such, therefore, read carefully again what has been said under the general head, "*Why men cannot see the kingdom of God without being born again,*" in the beginning of this work ; and they will know what I have said to be true.

I am anxious for every one of my readers to understand this truth, that all may see the wonderful goodness, as well as mercy of God, and know how to appreciate both. Let me simply repeat, then, That such is your moral deadness, death-like stupidity, and deep and inherent depravity of soul, that not one of you, if left to

yourself, would ever turn to God. I might add, that no one *could* do so, apart from divine assistance.

How infinitely merciful in God, then, to give unto us the Holy Spirit to reprove us of sin, to help us to repent of our sins, and to turn away from them, and then to change our hearts or create us anew in Christ Jesus ! What would become of the sinner, if the Spirit did not reprove or convict him of sin ? We have already seen that he never would, that he never could turn to God ; consequently, that misery here, and eternal punishment hereafter, would inevitably be his portion. "But," says St. Paul, "the manifestation of the Spirit is given to every man to profit withal."—1. Cor. xii. 7. "To every man;" mark it: to the christian, to comfort him;—to the sinner, to reprove him, and help him to turn to God ; even "to profit withal," not to torment or distress him.

In a proper place, I shall speak more fully of the Spirit's comforting the christian.* It will then be seen, perhaps, that the Holy Spirit does perform the office of Comforter in the heart of the christian; and that, too, by many different methods. I may also notice some of the ways or methods by which he does so, before this work is brought to a close.† Concerning the operations of the

* See Chapter xix.

† See Chapter xix., and the whole of Chapter xxv.

Spirit upon the heart of the sinner, it is my business now to speak.

By the power of the Holy Spirit, then, every sinner is reprov'd of sin. From the passage just quoted, we learn that the Spirit is thus given to every one "to profit withal." He is thus given to help the sinner to do precisely every thing connected with his salvation; which he cannot do by himself. The sinner cannot even repent, as already stated, without the Spirit's assistance; without his assistance, he cannot turn to God; without his assistance he cannot act faith or believe in the Lord Jesus Christ, and without his assistance he cannot experience the New-birth. All this is proved by the following words of the Saviour, and these words are rendered plain and intelligible by this view. "No man can come to me, except the Father, which hath sent me, *draw* him; and I will raise him up at the last day."—John vi. 44. From the quotation made a moment ago, from the language of St. Paul, it is seen that *every man has this drawing* from the Father; because "the manifestation of the Spirit is given to *every* man to profit withal." Although it is true, then, that *no* man can come to God, if left alone; yet it is equally as true that *no* man is left thus unassisted by divine aid, seeing that every one is *reprov'd* of sin, and drawn by the spirit to forsake sin and turn to God. None need be alarmed, therefore, at the idea of their being perfectly helpless, apart from divine

assistance, because God does not leave one of them in that condition; but he gives "the manifestation of the Spirit" to every man to profit withal. Moreover, none need be alarmed at the fact that "no man can come to me (Christ) except the Father which hath sent me draw him," because it is now abundantly proved that *every man* is thus drawn.

I have now fully done what I promised to do, in the outset of chapter ix.; that is, I have now shown that the Spirit does convict or reprove every man of sin. Conviction, in that place, was defined to mean: To be convinced of sin, so that the judgment knows it, and the heart feels it. The atonement having been made, this is the first step which is taken in the sinner's salvation. This reproof of the Spirit, is the beginning point with every seeker of the New-birth.

God has taken some measures previous to this, in providing an atonement for man. After all this, he sends the Spirit to convict the sinner. Then, and not till then, God requires the sinner to begin to act for himself. God never calls upon any sinner to repent of his sins, and to turn away from them, without first convincing him by the Spirit that he is a sinner. It is always implied, too, that God is always ready to afford the aid of the Spirit to help the sinner to do every thing else, which God requires him to do, provided he cannot do it without divine aid.

The Spirit, then, so reproves every sinner, *that*

his judgment knows, and his heart feels that he is a sinner. If you will show me a human being, who is not so convicted of sin, that his judgment does not know that he is a sinner, and his heart does not feel it, I will show you one who is not an accountable creature, in consequence of his being either an infant or an idiot; or, of his laboring under some kind of mental derangement. Just so soon as the man becomes accountable, just so soon does the Spirit of the living God so convince him of sin, that his judgment knows, and his heart feels that he is a sinner. Who will question this? I could easily prove it; but I have already drawn largely on the good nature of my readers, by proving, at length, what every body believes, save our present Reformer and his adherents. God has not settled the precise age at which a human being ceases to be an infant, and becomes accountable: therefore, *I will not try to do it.* It is, nevertheless, indisputably true, that at the very point where accountability begins, the Spirit also begins to reprove of sin. If the sinner would be born again, then, he ought to begin too, at the same point, and *act* for himself, for God now requires him to *act*. Whenever the creature is so convinced of sin, that his judgment knows, and his heart feels, that he is a sinner, at that very time he ought to repent of his sins, and seek forgiveness. This is the way to obtain the New-birth. Just here, I think many

well meaning sinners, who are inquiring what they must do to be saved, run into error. Many honestly suppose that they ought to wait, and never try to repent of their sins, and seek the New-birth, till they are so deeply, and pungently convicted, that they cannot help doing so. This is an error; and if every sinner were to wait for this amount or degree of conviction, before trying to repent and to be born again, but very few would *ever* repent; as God scarcely ever sees proper thus to convict a sinner.

He saw proper thus to convict Paul, as well as some others, perhaps, in ancient times; and, in modern times, we now and then meet with a case of this kind, though these cases are extremely rare. *Why* God sees proper to convict one sinner more powerfully than another, as I have before said, God has nowhere informed us; yet from what we know of the character of God, we know that it is right, and that he does so, for a wise and good purpose.

The fact that God, for some wise and good but secret purpose, convicts one man overwhelmingly, does not prove that he does not give every man sufficient conviction, and sufficient assistance, to enable him, in the end, to be born again. The reverse of this has already been proved. Here, therefore, are the two general truths with which every man is concerned, God's secret councils and decrees apart, of which no man knows a jot or

tittle. FIRST, *the Spirit of God so reproves every sinner, that his judgment knows, and his heart feels that he is a sinner*: SECONDLY, *he affords every one sufficient aid to enable him to repent, believe, and be born again*. Whenever the sinner feels and knows that he is a sinner, be that when it may, let him begin to repent straightway; and let him not wait for more powerful conviction, or to see himself a sinner more clearly than he does. No, sinner, I tell you not to wait for these things, or for any thing else, when you feel and know that you are a sinner; but act, *act*, be up and doing straightway, repent and pray, and try to turn to God. This will be making active use of the assistance which God affords you: and when you begin to do this, if you are not sufficiently convicted yet, or if you do not yet have a proper view of yourself, or if you do not want religion as much as you think you ought, God knows all these things, and will verily afford you the very kind of aid you need; and he will afford it, too, at the very time it ought to be afforded, though you may not know what kind of aid you need, or when you need it. Amidst a thousand things which you will know nothing at all about, and which perhaps will remain perfect mysteries to you as long as you live, there yet are some things which *you can know all about*; and these are of vast importance to you. You may know, and you do know that you are a sinner; therefore

you know that you are convicted. Whenever you are convicted at all, depend upon it, that you may know you have at least a sufficiency of conviction with which to begin to seek God; and if you lack any thing, as you have need of it, he will bestow it. Every sinner who reads this, is convicted enough to know and feel that he is a sinner. Perhaps nine-tenths of my readers have been thus convicted for years; but they have always thought that *more* conviction is necessary, and they have, therefore, been waiting many years for more, but have not yet obtained any more. It may be, that some of them have even *lost* much of what they once had, while they have been waiting for more. Now you ought to know that you never will obtain more conviction unless you begin to repent and to seek God, and thereby make use of the aid which God has already given you. Indeed, unless you do this, it will doubtless be found, that you will, by degrees, lose all you now have. Unless you repent, after being convicted by the Spirit, he will, after awhile, leave you in your sins, and without any conviction at all. This is just what he ought to do, too, if you will not make use of the assistance which you already have. The very intention of conviction, is to lead the sinner to repent and seek forgiveness. God would never convict the sinner, at all, were it not for this. By causing him to know and feel that he is a sinner, God designs to lead or draw him to begin the

work of repentance, without which he can never believe in the Lord Jesus Christ and be born again. Now, sinners, as I have before said, you are every one convicted enough to begin the work of repentance, and of praying for forgiveness. You have seen that it is vain to expect more conviction; nay, that it is probable, that if you do not begin with what you now have, you will probably have *none* in a short time: and then to hell you must go, without the possibility of remedy. Away with your resolves to begin this work of repentance at some future time: such resolutions, you know, are fallacious, and you know that they are helping the devil to cheat you into hell. Repent, therefore every one of you and turn to God, for he now "commandeth all men everywhere to repent."

That system of Theology which does not inculcate the necessity of repentance towards God, and of faith in our Lord Jesus Christ, is a false system. Whether you term repentance a condition of salvation or not, is not very important. It is doubtless a fact, however, that saving faith is a condition, and that no sinner can act saving faith, until he repents with a godly sorrow for sin. Without saving faith, it is absolutely impossible to be born again; and without repentance towards God, the sinner can never exercise this kind of faith: it is absolutely necessary, therefore, for him to repent, who would be born again. I have been some

time preparing the way to tell you how to obtain the New-birth; and I have for a short time, also, been trying to tell you how to begin. I have told you that you are already so convicted of sin, that you know and feel that you are a sinner; and I have shown you that this is all that is necessary, before you begin to try to be born again.

I have now shown you that the first thing which you have to do, is to repent. Now sinner what do you say concerning repentance? You have seen that you cannot exercise faith in the Lord Jesus, without first repenting of your sins and turning away from them, and praying to God to pardon them. What think you therefore of repentance? Is it not high time you were beginning this necessary work? Can you obtain the New-birth without it? can you get to heaven without the New-birth? Why not begin now, therefore, to seek the New-birth, by repenting of your sins with a godly sorrow, and turning away from them? Will you ever find a more convenient opportunity? have you not been waiting for many years, for more conviction, or for a better opportunity; or else to try to make yourself better, before you begin? Have you yet obtained any more conviction, have you ever found a better opportunity, or have you ever yet made yourself a whit better than you were, when first you were convicted? Your answer to each of the last questions must be that you have not. What then are you waiting

for? Why put off the time of returning to God? "Behold, *now* is the accepted time;" says God, and "behold, *now* is the day of salvation." Why, then, I again ask you, sinner, Why, then, do you tarry any longer in all the plains of sin? Have I not shown you that God loves you, that Christ has died for you, that the Holy Ghost reproves you? Then "Come, for all things are now ready."

Will you delay the matter still longer? I hope not. Do you not know that hell is peopled by thousands who once intended to repent after awhile, and to seek religion? Will you pursue the same path, by refusing *now* to begin to repent, and go to the same place to which they have gone, by delaying the work of repentance till another time? Pray, sinner, consider what you are doing, before you determine not *now* to begin to repent.

If you refuse to begin now, and determine to wait for a more favorable opportunity, in all probability that opportunity will never come; and you may find yourself gasping in the last struggles of death, unprepared for eternity.

Will you now pursue the only safe course which can be pursued? Do you not try, in every thing else, to pursue the safest course? you know you do. Is any thing else as important to you, as your eternal salvation? nothing else. Why not, therefore, pursue the safest course in your power, with

regard to your soul? You know that the only safe course which you can pursue, is to begin *now* to repent, and never to cease repenting and praying, until you are born again. Some other course might *possibly* end in safety, through the long forbearance, and the tender mercy of God; yet it *might not*: therefore, it is both unwise, and unsafe to risk any other.

We know, however, that it is a safe course to begin *now*, because we have the word of God for it: I will again repeat it, that the attention of my readers may be particularly turned to it. "Behold, *now* is the *accepted* time;" says God, and, "behold, *now* is the day of salvation."

Lest some of my readers should still feel reluctant to begin *now* to repent and pray, let us all stop, and talk familiarly together for awhile, about repentance and prayer. Perhaps reluctance, by this means, will be altogether removed, and you will every one be ready and willing, at the end of our talk, to promise God to begin straightway to repent and pray.

God "commandeth all men everywhere to repent."

Repentance towards God, is one the most reasonable acts which a sinful creature can be required to perform. In a convenient place I intend to make a few remarks upon the verb to repent, and upon the original word *metanoeo* from which it is derived.

I will only observe here, that to repent in a scriptural sense, means to feel in the heart, such a sorrow for sin as to lead us to hate it, to turn away from it, to confess it, and to pray for its forgiveness. To be sorry, merely, on account of sin, is not the repentance of the Bible. The sinner may feel some kind of sorrow for many sins which he commits, and yet feel no desire whatever to turn away from them. The sinner may feel some sort of sorrow on account of sin, and doubtless every sinner does feel some sorrow of some kind; but he is only sorry because he knows that God will punish him for his sins, if they are not pardoned. If he feels any desire to be delivered from his sins, at all, it is not because they are wicked and abominable in the sight of God; but it is rather because he knows that he will be punished, unless he repent and pray God for his forgiveness. Theologians have made several distinctions in the *kinds* of repentance, and they have assigned to each of these distinctions, different names, such as *legal*, *evangelical*, &c.; but I shall not confuse the mind of my readers with distinctions and names entirely useless.

In a Bible sense, if you do not repent, so as to feel such a sorrow for sin, as to lead you to hate it in your heart, because it *is* sin, and to try to turn away from it, praying God to forgive you, you do not repent at all. Although you may feel some

sorrow for sin, if the sorrow which you feel, does not lead you to hate sin, to turn away from it, and to pray for its forgiveness, you feel no real repentance in God's account. It certainly is plain to every mind, that *that* sorrow which will permit the sinner to commit a sin, and be sorry for it, and yet love it, and still continue to practice it, and to love it, is certainly not repentance in God's account. Nay, verily; but if you would be honest in the sight of God, and would do precisely what he requires you to do, you will begin even *now* to try to repent of your sins; and you will continue to try, and to pray, until God shall give you, through the Spirit, precisely such a sorrow for sin, and such a view of it, as to lead you to loathe and detest it; to hate it with a perfect hatred, because it is loathsome, detestable, hateful and damning.

If you will now begin to try to repent, and to pray, though you may not, at this very moment, be able to have these views and feelings concerning sin, yet if you will even *try* to repent, and will continue instant in prayer, the Holy Spirit *will* give you such a view of your sins, that you will loathe them, abhor them, shrink back from the very idea of committing them any more; and you will even appear loathsome to yourself, so sinful, and polluted, and unholy, will you then discover yourself to be. In such a condition of mind as this, as a matter of course, you would then try to turn away from all your sins, and would earnestly pray for

pardon. Suppose you all try it, and see for yourselves whether these things are so or not. To repent of sin, as here explained, I again repeat, is one of the most reasonable acts a sinful creature can possibly be required to do. Look at it awhile, and see if it is not: and if you find it is, will you not try to repent of your sins? Will you not now try, if you find it is?

You are a sinner; and I have proved to you, that you both know, and feel this, by proving that the Holy Spirit has convicted you. Do not try to hide your sins from yourself now; God knows every one, and you should inquire into them, and that closely.

Permit yourself now to see how great a sinner you are. In the outset of this work, I tried to show you some of your sinfulness, in trying to show you why men cannot see the kingdom of God without being born again. Perhaps you would do well now to turn to that part, and read it again; and throw your heart open during the time, and try to see how sinful you are. If you will only try to see your sins, that you may turn from them, God *will* give the necessary assistance; and then you will know and feel that you *are* a sinner indeed.

Against whom, now, is it, that you have been sinning so long and so much? Against some mean wicked man? no; but against God! Try now to think of every mean thing, and every low and

wicked thing, which you have ever done; sum them all up, take time, and get as many of them together as you can, for God knows them all; and you will then only begin, as it were, to see something of your internal and external wickedness. Try your utmost, and you cannot recall to mind one-fourth of your wickedness. If you will pursue this course, some of your pride will vanish, and you will feel more humble; and withal, you will feel to some extent, that you are a very great sinner, that "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be;" and that "the heart is deceitful above all things, and desperately wicked. Ask yourself now the question, Against whom have I been sinning so long, so much? The answer is, Against God! Yes, truly, against God! against him who made you, him who is holy, and just and good! and against him who "is love." Do you enjoy a healthy body and a sound mind? God first gave, and he has still preserved these blessings to you. Have you enjoyed peace and quiet in your neighborhood and country; and have you a sufficiency of the good things of this world? God is the giver of all these, and of every other good and perfect blessing.

I have already asked you to call to mind all the mean and wicked things which you have ever done: now call to mind, if you can, all the mercies and blessings which you have ever received

from God. Stop now, and put these things together; that is your inexcusable and miserable wickedness towards him, and his unmerited mercies and blessings towards you: put them side by side, and right before you; and then look at them well. Will you? Sum up all your wickedness against God, I say, and all his mercies and blessings towards you; then put *his* mercies and blessings by the side of *your* black, and unspeakable wickedness, and then examine both sides well. Do not be in a hurry to get through this unpleasant task; but take time, be patient, and give each branch of this subject, your wickedness, and God's goodness and mercy, a thorough investigation. I now take it for granted that you have done so.

Placing, then, your sins by the side of God's mercies and blessings towards you, what a shameful picture have you thus drawn of yourself? rather, do you not now see, that you are inexcusably wicked, that you are abominably sinful, that you are inwardly and outwardly polluted by sin, and by all manner of uncleanness?

Are you not now ready to say with me that, Repentance is one of the most reasonable acts, which a guilty sinner can be required to do? I take it for granted that you now *see* that it is, and *feel* that it is; and that you openly acknowledge it to be so. We have now finished our conversation on repentance. In introducing this conver-

sation, I expressed the hope that every one of my readers would be willing, and ready to begin the work of repentance, by the time it should terminate. We have seen that, to begin now to repent, is the only safe course which you can possibly pursue; that repentance is one of the most reasonable things a sinful creature can be called upon to do; and that your salvation is a thing of infinitely more importance to you, than every thing else. Will you *now* begin to repent?

CHAPTER XV.

Will you now begin to repent? was asked at the end of the last chapter. What, now I ask you, is the conclusion of the whole matter? Can you reconcile it to yourself to refuse to begin now? if so, are you sure you will be out of hell twelve months from this time? Are you all agreed; and will you all begin now to repent of your sins, and to pray for their forgiveness?

Fearing that you are not, I will proceed to say something more about repentance. We have seen that it is reasonable that you should repent. Let us examine this a little further. The goodness and mercy of God towards you, you have lately been looking at; and you acknowledge that God's

goodness to you is even astonishing, and that his mercies are really innumerable. At the same time, you must acknowledge that your wickedness is astonishing, even to yourself; and that your sins are innumerable. You have seen, and you now acknowledge, that it is reasonable and right to repent of so much wickedness and guilt, against a God so merciful and good. Will you now do it? Indeed you are bound to confess that it would be unreasonable in the extreme for you to refuse longer to do this, that it would be unsafe; and that it would be wrong, and even wicked to refuse any longer to begin to repent and to pray. Is there one of my readers then, who will refuse to begin? You have done wrong, and you know it; will you not now begin to repent of the sins which you have committed, and to ask the Lord to have mercy upon you, and to forgive your sins? The Lord, help you every one now to begin.

If you wrong or injure a fellow being, the laws of good society, and of good breeding, require you to repent of this, so as to ask his forgiveness and to do so no more. But if you were to injure your best friend, and do it wilfully, too, you would justly be regarded as an ungrateful wretch, unless you should repent and ask his forgiveness.

But your father and mother have toiled and labored all their life, to make you comfortable and happy. If either of you were habitually to take delight in violating the commands of your parents;

in knowingly, and in a malicious manner, doing them all the injury you could; and in treating them constantly with every mark of contempt and hatred in your power; the whole world as wicked as it is, would be filled with just indignation against you; and its frowns of derision, contempt, and scorn, would justly rest upon your odious, and despicable head. Have you, my readers, all injured your best friend, and that habitually, and knowingly? Yes: but he is more than a friend. Have you all taken pleasure in violating all the commandments of a tender father, in doing him all the injury you could, in treating him constantly with all the neglect, contempt, and hatred in your power? and have you wickedly and maliciously persisted in this course, after he has himself kindly, and affectionately remonstrated against your wickedness, and even done so repeatedly? Yes, my readers, you all have done all these things against a tender, an affectionate father, even against God, your Heavenly Father. And is this indeed so! Truly it is; and your consciences tell you plainly that it is. Why, then, is not all the world filled with just indignation against us? do you all ask? And why do not its frowns of derision, contempt, and scorn, rest upon our odious, and despicable heads? Simply because the whole world is itself guilty of the same things. Why, sinner, will you not repent, and repent now? Can it be so, then, that one of you is so

dastardly, and so mean, and so debased, and so desperately wicked, and so mad against God, after having sinned so grievously against him, and after seeing that you have, and acknowledging that you have, that you will not be heartily sorry for it, even at this very moment, and go to him humbly, and there frankly confess your sins to him, and ask him to forgive you? Can it be? If there be one of you so wicked, that you now resolve not to do this, I fear that your case is hopeless; and I shall look for you in the Day of Judgment, not upon the right hand of God, but upon the left.

Repentance in a Bible sense, as already observed, includes sorrow on account of sin, hatred of it, turning away from it, confession of it before God, and prayer for its forgiveness. Repentance, in a scriptural sense, includes all these things. Let us spend a few moments in examining each of them; and let us then see if you can refuse any longer to begin the work of repentance.

Sorrow for sin, is included in repentance. What objection have you, sinner, against feeling really sorry in your heart, and even deeply sorrowful, when you consider how very wicked you are, and how good and forbearing, and merciful the Lord has been to you? Because it is very unpleasant, few sinners ever take the trouble to ascertain the full extent of their wickedness; nay, they all strive to keep this matter carefully concealed from their own understanding: there-

fore they are ignorant of the full extent of their own guilt, and consequently they feel little or no sorrow on account of their sins. It is very difficult to conceive, that any sinner can take a deliberate and careful survey of his innumerable sins, as well as of the astonishing mercy and goodness of God, and then remain destitute of strong emotions of sorrow, even of godly sorrow. You, my unconverted readers, however, have now been for some little time engaged in looking at this very matter, the extent of your wickedness. I have already taken it for granted that you have faithfully performed this duty, which you owe to yourself and to God.

I have also taken it for granted that you have faithfully compared your meanness and wickedness, with God's mercy and goodness. Have you done these things? if so, it is difficult, it is even impossible to conceive, that you do not feel strong emotions of heart-felt sorrow on account of your wickedness, which you now begin to see is great indeed.

Then cherish these feelings of inward grief and sorrow, and do not try to stifle them, lest by doing so, you quench the Spirit. "Quench not the Spirit."

Hatred of sin, is included in repentance. Such is the influence which the devil and our depraved nature together, exert upon sinners, that they seldom think much upon the hatefulness of

sin. I take it, however, that all my unconverted readers have now been considering this matter for some time. If so, you are apprized that sin of any kind, is, in itself, mean and disgraceful. You know also that sin, of any description, must necessarily result in mischief, pain or misery of some kind, even in this life; if not to the perpetrator, to some other person, and perhaps to many others. You know, moreover, that the tendency, the inevitable tendency of all sin, is towards hell and eternal misery in the world to come. Your own *personal* sins must have the tendency of leading, not yourself alone to hell, and to eternal punishment on their account; but in the very nature of things, these same sins of yours, must have the tendency of leading others to hell and eternal pain also, and perhaps hundreds and even thousands of others. Startling, yet true! You must remember, that although you will shortly die and disappear from among the living forever, *your sins will not die and disappear with you*. Whilst you are still here in the world, they are the means perhaps of sending some of your fellow beings to hell: but these are few, when compared with the multitudes, which they will be the means of sending there, after you yourself are no longer seen among the living forever. Your sins, you must remember, are still here, although you may be dead; and they are still exerting an evil influence, and they will continue to do so, in all probability,

to the end of time. Frightful! Did the sins of Volney, of Voltaire, of Gibbon, of Hume, of Tom Paine, and of a multitude of others die with them? You know they did not. How many immortal spirits did the sins of these great sinners respectively send to hell, think you, before they themselves died? Many, no doubt. The sins of each one of these wicked men, are still in the world, and they have been spread throughout the whole civilized part of it, for many years. Who will attempt to number the souls which they have sent to hell and everlasting pain, since the men who committed them have died? The sins of these men will probably remain here, till time is no more, still making havoc of happiness in this life, and still continuing, year by year, to deal out death and damnation to many immortal souls! If these great, and heaven daring sinners be now in hell, suffering the vengeance of eternal fire; is it not an aggravation of their miseries and torments, to see multitudes arriving there continually from different parts of the earth, who have been seduced into hell, by the very sins which they committed while living? The idea is terrible, it is awful in the last degree! it is fearful. Do you think, now, that sin is very lovely, my readers? Can any of you say any longer, that it is interesting? Not one, I hope, so base, so corrupt, as to say or think so. Is not sin of all kinds hateful? Do you not feel like it is? Do you not hate sin?

Do you not look upon it with loathing, with abhorrence, and detestation? I do most seriously believe that there is not one of my unconverted readers, that does not now hate sin of all kinds, even their own personal sins, if serious attention has been given to what has been said in the last few pages. Who, indeed, that has not already become a devil incarnate, can look for awhile upon the low, despicable, and degrading nature of sin in itself; upon its tendency in this life to produce suffering, and nothing else but suffering; upon its tendency to produce torments innumerable, and inexpressible in the life to come, and then not hate sin, and look upon it with loathing, with horror, with abhorrence and detestation?

If you feel thus, my readers, strive, and even pray for help, to continue thus to hate sin. If you would be born again, you will cherish such feelings of sorrow on account of sin, as you may now have; and you will also continue to hate sin with your whole heart. The Lord help you now to sorrow on account of your sins, with a godly sorrow; and to hate sin as God hates it.

Turning away from sin, is also included in repentance.

The sinner, who thinks but little about the nature of sin itself, of its tendency here and its tendency in the world to come, cannot often feel much like turning away from sin.

Although a sinner of this kind, knows that he is a sinner, yet he is more apt to try to cleave to his sins, than to try to turn away from them. He loves the present gratification which they bring with them, and he does not care to look at their absolute meanness, at their tendency here, or hereafter; and he even strives to keep the consequences all out of view. Is it not strange that a rational creature will act thus? Man is said to be a rational creature: he certainly strives, and that earnestly, to keep the consequences of his sins entirely out of his view. Herein, he acts more irrationally than any brute. Will it prevent the consequences of sins from taking place, by refusing to look at their consequence? or will it prevent God from knowing how wicked we are, by doing so? or will we be less sinful? Or will merited punishment be delayed a moment longer, because we choose not to look at the serious evil, and fearful consequences of our sins?

Then why not act wisely, and look well to the consequences of our sins, as we pass along to eternity? My unconverted readers, however, could not have proceeded with me thus far, as I am persuaded, without reflecting even very much upon the nature of sin, as well as upon its consequences. No sinner, as I believe, can reflect properly upon these subjects, without seeing and feeling that sin is the greatest curse that ever befell intelligent creatures; that it ought to be dreaded more than

pestilence and famine, that it ought to be shunned more than hell. Do any of my readers yet feel like cleaving to their sins? Impossible. I would fain hope that every sinner who reads, is now willing to forsake all his sins; that he is willing to do so, cheerfully and cordially, and not with reluctance. If you now feel like trying to turn away from your sins, pray to the Lord to help you turn. He that would be born again, *must* be sorry on account of sin, he *must* hate sin, he must turn away from sin. No man can cleave to his sins, and yet be saved. It is impossible for any man to serve the devil, and to serve God at the same time; it is impossible to obtain religion or the New-birth, while you love your sins, so that you will persist in cleaving to them, and will not give them up.

“Ye cannot serve God and mammon.”—Matt. vi. 24. Then, sinner, turn from your sins, and pray to the Lord to forgive them. “As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die?”—Eze. xxxiii. 11. “Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.”—Isa. xiv. 22. “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come; and whosoever will, let him take the water of life freely.”—Rev. xxii. 17.

Confession of sin, is also embraced in repentance. The sinner, as I suppose, cannot sorrow on account of sin, hate sin, and turn away from sin, in the manner already described, without also going to God, and making full and frank confession of all his guilt.

The hardened sinner, who thinks but little about sin in any point of view, will not go to God and confess his sins.

The fool-hardy sinner, who thinks it is smart to appear to disregard God in all things, and who thinks it is a mark of bravery, to defy the God of heaven continually in all his acts, will scarcely go to God, and confess his sins. It would be too humbling to such an one, to do so.

The foppish sinner, has scarcely brains enough to think soberly on any subject, long at a time: he does not, therefore, know much about the real nature of sin. So corrupt, indeed, are many of this class, and so few brains have they, that they actually come to think, that many of the base, mean, low, disgraceful, and pitiful sins which they commit, are really pretty, handsome, interesting; that they are even lovely! A sinner of this class, may always be distinguished from all others, by his impudent look; by something about him, which denotes a great lack of common sense; by his pranks at the house of God: in short, by the general tenor of his whole conduct through life; all of which goes to prove, to a man of good sound sense, that he is

a soft-headed, contemptible thing, with scarcely brains enough to be accountable. A sinner of this description will not, as a matter of course, go to God, and humbly, but fully and frankly confess his sins; unless, peradventure, God should, by some means, so frighten him, as to make him feel that he is just on the verge of hell. Serious reflection, with a few grains of common sense, could scarcely be beaten into the head of a fop, dandy, coxcomb, or rake, by any other means.

I have a right, however, to presume that none of my readers are of this class of mankind; a class which is doubtless, the link between mankind and the ape. I have the right to presume that my readers are reflecting, sober minded men and women, possessed of a common share of sound sense. If I am not mistaken in this, you have, by this time, all reflected even much about sin; enough to be heartily sorry that you are sinners, enough to hate sin with your whole heart, enough to turn away from sin; even enough to go humbly to God, as you ought to do, and there make a full, and open confession to him, of all your sins. By way of encouraging my readers all to go in an humble manner to God, and to make full confession to him of all their sins, in an open and candid manner, without trying to conceal one, or to extenuate the guilt of one single sin; let me here introduce a few passages from God's blessed word.

“He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.”—Prov. xxxviii. 13. Therefore, my unconverted readers, be now ready to forsake your sins, and to confess them to God, and to pray for their forgiveness; and do not try to cover or hide one single one, either from him, or from yourself. Hear now what good old David says upon the subject of confessing sins to God, and praying for forgiveness. It is evident, from what he says, that he had been made to feel full of sorrow, on account of his sins, and to hate sin, and that his sins, for a time, had seemed as mountains upon him; but hitherto, he had refused to confess them to God, and pray for forgiveness. Hear him: “When I *kept silence*, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me, my moisture is turned into the drought of summer. Selah.” Notice now what follows. “I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou *forgavest* the iniquity of my sin. Selah.”—Ps. xxxii. 3–5. This is the way you must do, if you would be born again.

Good old David could find no rest so long as he “kept silence;” so grievous did his sins appear, and so heavily did they press upon him. When he acknowledged his sin, however, and confessed his “transgressions unto the Lord,” then he tells

us the Lord forgave the iniquity of his sin. Sinner, do thou go, and do likewise. If you would find the New-birth, you *must* go and do likewise: for, unless you do, your sins will not be pardoned; but if you will confess them, God will forgive them. To encourage you to do so, I will add one more quotation. "If we confess our sins, he (God) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John. i. 9.

Prayer for pardon of sin, is also implied by repentance.

If my unconverted readers would do all that God requires them to do, by requiring them to repent, they will do all the things already spoken of; and they will also pray, and pray humbly to God for pardon.

That sinner, indeed, who sincerely repents of his sins, is willing to hate sin, to turn from it, to confess it, to pray for its forgiveness, and to do any thing, and every thing else, which the Lord requires him to do. Yea, verily, he is not merely willing, but he is deeply anxious to do whatsoever the Lord commands him to do, and he is particularly willing and anxious to do it now; lest the door of mercy be closed against him forever, and he be shut up in hell, to burn and blaspheme, and howl eternally, with devils, and fiends, and damned ghosts. If you sincerely repent of your sins, then, you will be heartily sorry, because you see that you are a great sinner; you will hate sin,

because of its odious nature, and damning tendency; you will turn from it, confess it, and withal, you will humbly ask God to forgive you. You need not expect that he will pardon your sins, unless you ask him to do it. To encourage my readers in the performance of this reasonable, necessary, and really pleasant duty, let me again quote some passages from the Scriptures. The duty of prayer, itself, was once taught by the Saviour, by a parable. "And he spake a parable unto them, to this end, that men ought always to pray, and not to faint."—Luke, xviii. 1. The psalmist says, "He will regard the prayer of the destitute, and not despise their prayer." Ps. cii. 17.

"Seek ye the Lord while he may be found, call ye upon him while he is near."—Isa. iv. 6. Now sinner read what the Saviour says, and be encouraged now to *pray*. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—Matt. vii. 7–8. "Whatsoever ye shall ask the Father in my name, he will give it you."—John xvi. 23. Hear again what God says, and then do thou pray unto him. "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when

ye shall search for me *with all your heart.*"—
Jer. xxix. 13.

Hoping that you are now honest and sincere seekers of the New-birth, I shall in the next chapter, tell you further how to obtain it.

CHAPTER XVI.

Having shown you that you must repent, if you would be born again; and what is meant by repentance, I now proceed to tell you what else you must do in order that you may experience the New-birth.

The next thing to be done by the sinner, is to believe, to exercise faith. You remember that in the last chapter, it was presumed that my unconverted readers, are all now trying to repent of their sins. Repentance, you now know, includes sorrow on account of sin, hatred of it, turning away from it, confession, and prayer for pardon.

If, then, the sinner has done all these things, he is now praying for pardon of sins. He sees, he feels, that he is indeed a great sinner; that he has wickedly sinned against God for a long time, while God, at the same time, has not ceased to be

good and merciful to him: therefore, he sorrows with a godly sorrow; he mourns within himself, on account of the weight of his sins, which are now pressing heavily upon him. They even seem to increase in number, and to appear more and more wicked, odious and abominable, as he confesses them, and prays for pardon. This is the effect of the increasing light which the Spirit is pouring into his heart, now that he is *acting*. He cannot now take rest to himself, and remain in sin; so important does he now discover it to be, to obtain peace and pardon at the hands of the blessed Redeemer. He goes to God, therefore, to confess his sins, and to ask for pardon. He goes humbly; because he now feels and knows that he is unworthy of the favors which he asks. He does not, therefore, ask in his own name, or for the sake of any thing which he has done, or which he can do: he asks in the name, and for the sake of the blessed Redeemer. He goes not only humbly, but willingly. Even with an agonized heart, and with the deepest possible anxiety of soul, does he go to God, and pray for pardon; for he now perceives that life, and death, even eternal life, and eternal death, are suspended upon the issue. Can he be merely willing, only, in this condition, to pray for pardon? No: what are the sneers of the infidel, and the scoffs of a wicked world now to him! He feels his soul to be justly in danger of hell, and eternal pain; he has prayed,

he has offered his sincerity, his honesty, his tears, his godly sorrow, the prayers and groans of his friends, but all to no purpose; he is still in his sins, he is still "in the gall of bitterness, and in the bond of iniquity." He begins now to think that he has done about all that he can do, and yet his soul is not saved. He now consents in his heart to give up his ungodly associations; he honestly consents to give up all his sinful pleasures, he honestly consents to loose his affections from the world, and to give up the world; and he now tries, in the last place, to give himself away to God, to be done with as seemeth good in his sight. Just here, he is reminded by a friend, that he must have faith in God. He is somewhat in the dark here; he does not fully understand what is meant by faith. He knows, however, that the Bible says that "without faith it is impossible to please God;" he therefore prays and tries to have faith. His mind is greatly perplexed, and he is really in deep distress of soul. As it respects faith, why he has, from the days of childhood, believed in the existence of the God of the Bible.

He has always believed in a God who possesses all the attributes which are possessed by God; he has always believed, in short, in the existence of the only true and living God. Moreover, he has for years believed that Christ died to redeem the world from sin; that he is the Saviour of all men: in short, he has always believed the Bible from

his youth up; and, as he thinks, all that is contained in the Bible. What now to do further, and what is meant by faith, he cannot tell. He perhaps has heard much said about faith in the sacred pulpit; and that, too, it may be, by the ministers of the Most High, chosen and true; but for all this, he does not understand it, and faith to him is a mystery. Perhaps he has also read much upon the subject of faith, in religious books, for a great deal has been written on this very important subject; yet his mind remains in as much darkness, as it was when first he began to think about it. He still continues humbly to pray, however; and to ask God to pardon his sins. What is faith? he asks again and again; And how shall I have faith? It is true, he recollects that the apostle says that "faith is the substance of things hoped for, the evidence of things not seen;" but he does not know exactly what the apostle means. The fault is not in the apostle, however, but in his own disordered understanding; sin having shrouded his mind in gross darkness. While his mind is thus perplexed about faith, he continues to cry to God for mercy. "Lord have mercy upon me," "Lord save, or I perish," is his constant prayer. All this time, however, he does not believe, that the Lord will have mercy upon him, and pardon his sins: indeed he believes with his whole heart that God will not do it, in any short time at least. It is true, he entertains something like a hope,

that God will hereafter hear his prayers, and forgive his sins; but he firmly believes that God will not do so now, while he is saying "Lord save, or I perish." He feels himself to be so wicked, and knows that God is so holy, pure, and good, that he cannot see how it is possible for God now to hear his prayers, and to pardon his sins. As I have just observed, the sinner firmly believes that God will not now do it; and that he will not hereafter forgive his sins, until he makes himself better. In order to make himself better, he mourns, and weeps, and prays, and does whatever else he can; thinking by these means, to make himself somewhat more worthy of God's favor, and withal, to *move* God to take compassion upon him. The sinner, in this condition, so far from trying to believe that God will hear his prayers, and pardon his sins, at the time he is asking him to do it, really thinks it would be great presumption, and even wickedness in him to try to believe so, without first making himself better; seeing that he is so wicked, and God so holy. How blind is the sinner, and how hard is it for him to understand plain, simple, Bible truth. No human ingenuity can work out of him, this false and deceptive view of things; and he will never be persuaded, even to try to believe that God will pardon his sins while he is in the act of asking God to do it, until he has tried every means he can invent or think of, to make himself better.

When he has tried all these things, and has found that such things cannot make him any better, and that he even seems to be getting rather worse, instead of getting better, he falls down, as it were, at the feet of the Saviour, surrenders himself to God just as he is, without trying any longer to make himself more worthy; and he now cries out in deep agony of soul, and with an hundred fold more concern than before, "Lord save or I perish." The Holy Ghost now, through the agency of some pious christian it may be, or else directly himself, whispers to him, You have always believed in the *existence* of God, but this is not *all* that is meant by faith: "for he that cometh to God must believe that he is, AND THAT HE IS A REWARDER of them that diligently seek him."—Heb. xi. 6. He further whispers to him, "You have always believed the first part of this, that is, that God *is*; but you have never yet believed the last, that is, that he is a *rewarder* of them that diligently seek him. Indeed, you firmly believe that he is not the *rewarder* of them that diligently seek him, and you think it is presumption for as wicked a creature as you are, to try to believe this, till you make yourself better."

"The Spirit also helpeth our infirmities." To help the poor helpless, undone, disconsolate sinner to believe that God *is a rewarder* of all them that diligently seek him, and not that *he will hereafter be*, the Spirit continues to whisper to him,

“It is true that you are exceedingly wicked, and that you cannot make yourself a single jot or tittle better, by any thing you can do; and it is also true that God is holy, and just and pure, so much so, that it would indeed, be impossible for him to pardon such a wicked worm as you are, were it not for one thing, *the atonement of Christ.*” Now raise up your eyes from looking at your sins, and “Behold the Lamb of God, which taketh away the sin of the world.”—John i. 29. “By virtue of the atonement of Christ, God can ‘be just, and the justifier of him which believeth in Jesus.’”

Through the light and assistance given by the Holy Spirit in the sinner’s extremity, he begins to see that mercy is possible, he begins to feel that it is now possible,——he now *knows* that it is possible,——for he feels now the joy of pardoned sin! “But we all, with open face beholding as in a glass the glory of the Lord, are *changed* into the same image from glory to glory even as by the Spirit of the Lord.”—2 Cor. iii. 18. He now has faith; and he also understands perfectly what is meant by faith.

He now is no longer a sinner, but a new born babe in Christ, a child of God. He now, not only believes that God is; but he believes also “that he is a rewarder of them that diligently seek him.” He does not believe that God will reward

them that diligently seek him, some time hereafter; but he believes that God will do so, to the perishing sinner now, whilst despair is gathering thick around him, whilst he is hanging just over the brink of hell, and crying "Lord save, or I perish." With the apostle he can now say, "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ."—Rom. v. 1.

Now my readers, I have finished telling you how to obtain the New-birth. The whole of what I have said under this head, may be included in two words, Repentance, and Faith. I have endeavored faithfully to tell you what repentance is, and how you may repent. I have also tried to tell you what faith is, in the plainest, and most simple manner possible. In trying to give you as correct an idea as possible of what faith is, I have not dealt in definitions, abstractions, or speculations. I am sure that no unconverted man can fully understand what faith is; and, that no man can fully comprehend its meaning till he himself, by the grace of God, acts faith. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1. Cor. ii. 14. Feeling sensible of this truth, I have adopted a plan, which to me, seems better calculated than any other that I can think of, to convey to the mind of my unconverted read-

ers, an idea of what faith is, as nearly correct as any man may obtain, before he acts faith himself. Definitions of faith, true and faithful, in letter and spirit, may be given; but the sinner will never understand them fully, until he, himself, *feels that faith in his own heart*, until he exercises that faith. I might here give a faithful description of the feelings and occurrences common to a natural birth; yet none but the female who has borne children, would fully understand the description given. You may even read a correct description of the city of Philadelphia, and yet you will not fully understand the actual appearance of Philadelphia, until you pass through it, and examine it well yourself. Our Saviour, therefore, when conversing with Nicodemus says, "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?"

Owing, therefore, to the actual impossibility of conveying truth to the mind of the unconverted man, upon the subject of what faith is, so that he will fully understand what it is, I have endeavored to tell the sinner what it is, by trying to show how the sinner acts faith by the help of God. I can now make a few additional remarks upon the subject of faith, with the probability of being better understood by the unconverted, than if I had not already said something about it. I am not going, however, to enter into a formal discourse on this

subject. You will perceive, by reading this chapter in a careful manner again, that the sinner always has some faith, or a kind of faith. You may call this faith "dead," with St. James, if you prefer; because it does not produce good fruits. You will observe that he who merely believes that God exists, with some other general truths, possesses either no faith at all, or else a dead faith. You will also observe that the sinner must not only believe, while pleading for pardon, that God will hereafter extend pardon, but that he will do it while the sinner is in the very act of asking him to do so. You, perhaps, will also notice that it is impossible for the sinner to do this; that is, to believe, to act faith, in this manner, without divine assistance. You have already been reminded of the fact that the sinner cannot repent of his sins without divine assistance: but it was proved to you, at the same time, that God is always ready, by his Spirit to impart all the assistance the sinner needs, in order that he may repent. The very same thing is true, with regard to the sinner's acting faith. He cannot act faith without God's assistance; as we will see presently. The assistance necessary to enable him to act faith is always ready, and it is always extended when he needs it; and this also will soon be seen. Apart from divine aid, the sinner can no more repent, than he can create a world; but I have proved from God's word, that the assistance necessary to enable him to do every

thing which God requires him to do, and which he cannot do without aid, is always ready, and is always extended, when the sinner needs it.

Apart from divine aid, the sinner cannot act faith, any more than he can guide a world through space.

God requires him, however, to believe; and he threatens to damn the sinner if he does not believe. It is necessarily implied, therefore, that wherein the sinner lacks, in being able to believe, God will impart the aid that is necessary: for God does not require an impossibility of the sinner. Seeing that he has not the power to believe, apart from divine aid, and that God does not require impossibilities of the sinner, and damn him for not doing what he has no power to do, it is necessarily implied in every case, that the assistance necessary to enable him to act faith is at all times ready, and that it will be given when it is needed. Every sinner, then, is dependent upon God for help to act faith, or for power, or ability, to act faith: but to every one, this help, ability, or power, call it by what name you may, is always extended at the time it is needed. To show you that it is not by your own strength that you act faith, but that it is through the assistance of God, let me quote a few passages from the Bible. "Without me ye can do nothing," says the Saviour; and again he says, "No man can come to me, except the Father which hath sent me, draw him; and I will raise

him up at the last day.”—John vi. 44. When I quoted this last passage in speaking of conviction, repentance &c., in chapter xiv., I proved at the same time, that every man has this drawing, through the operation of the Spirit, the manifestation of which, “is given to every man to profit withal.” I therefore now refer my readers to that chapter for proof that every man, though unable by himself to repent, and to believe, has, through the gift of the Spirit, the necessary assistance whenever he needs it. I have now shown you, that the ability, or power to repent and to believe, is the gift of God by the Holy Spirit; but that every man has this gift or grace. We now can understand the meaning of such passages as the following; which, at the same time show the views here expressed, to be correct. “For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.”—Eph. ii. 8–9. Ye are saved by grace through faith, but that faith is not of yourselves, it is the gift of God. Notwithstanding this, however, this faith is your own act, as much as repentance is; yet you are only able to act faith through the assistance which God affords to you. It is grace, unmerited favor, therefore, on the part of God, to enable you to act faith; but your faith is your own act, yet you act it entirely through God’s assistance. In Galatians v. 22, Paul enumerates faith among the fruits of the Spirit. “But the fruit of

the Spirit," says he, "is love, joy, peace, long-suffering, gentleness, goodness, *faith*." Having shown, not only that the sinner cannot act faith, apart from divine aid, but that this aid is, in every case, extended when needed, I will add a few more passages to show more clearly that faith is the gift of God. The quotation last given, shows that it is one of the fruits of the Spirit. "Wherefore," says St. Paul, "seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto *Jesus the author and finisher of our faith*."

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as *God hath delt to every man the measure of faith*."

I have now proved fully, and clearly, from the Bible, that no man has the power or ability, apart from divine aid, either to repent or to believe; but that God freely gives to every man this ability when it is needed. The sinner does not merit this assistance from God; therefore, this assistance, which enables the sinful and unworthy creature to believe, is called grace, because it is unmerited favor.

I have also shown from the Bible, that faith is the gift of God, that it is one of the fruits of the

Spirit, that Jesus Christ, who is declared to be God by St. John, is "the author and finisher of our faith." You have seen, at the same time, that faith is the creature's own act, just as repentance is; though the ability to act faith, comes from God. Theologians, therefore, have correctly said that faith is the gift of God; and also that it is the act of the creature. Let me now give one illustration showing that faith is the gift of God, and the act of the creature also. In the xiith. chapter of the Gospel by St. Matthew, we are informed that there was a certain man whose hand was withered. Whether he had ever been able to use it or not, does not appear: certain it is, however, that he had no power or ability to use it, when the Saviour met him. The Saviour, as a matter of course, knew his inability to use it. He *commands* the man, however, notwithstanding his inability to use his hand, to stretch it forth. This command, therefore, coming from the blessed Saviour himself, implied that he would enable him with the withered hand, to do as he commanded him, the moment he made the attempt. The man, therefore, made the attempt, "And he stretched it forth; and it was restored whole, like as the other." Now every one can see, that the act of stretching forth the hand was the man's own act; that is, it was performed by the man, and not by the Saviour: and every one can see,

also, that the power or ability to stretch it forth, was freely given by the Saviour, and that it was communicated at the very moment the man needed it. By the help of this case, I perhaps can remove some of the difficulties from the minds of my readers, concerning faith.

God "now commandeth all men everywhere to repent;" and he also declares that "He that believeth not, shall be damned."

No man has the power to do either of these things within himself, any more than this man had to stretch forth the withered hand; and, as a matter of course, God knows this. Whenever the sinner makes the attempt, however, to do either, it is always understood that God is ready to impart the ability, and that he always does so impart it, whenever the sinner needs it. It is right then, for God to damn the sinner who refuses to try to repent and believe; seeing that God is always ready to help him to do it, provided he honestly and faithfully makes the attempt to do it, like the man did to stretch forth the withered hand. You see, too, that whenever the sinner thus acts faith, through God's assistance freely given unto him, that the act itself, is his own act, just as stretching forth the withered hand, was this man's own act. Thus it is seen that God does not act faith for us himself, any more than he stretched forth the withered hand for this man; but he gives us

the power or ability to act faith *ourselves*, just as he gave this man the power or ability to stretch forth the withered hand. I cannot make the subject of faith any plainer.

A few reflections here, together with a passing observation or two, may be appropriate.

We first saw man a holy and happy being. We next saw him a fallen, miserable being; without the possibility of a moment's happiness in this life, and with the certainty of everlasting misery in the life to come; "having no hope, and without God in the world." We have seen that God provided salvation for this perishing world, that he so loved it, as to give his Son to die that sinners might live. We have seen that even after God had done all this, and after the atonement had been made, the sinner would not, and could not repent, without further assistance from God. God, who "is love," provides for this difficulty, by sending the Holy Spirit into the world to reprove it, to help sinners to repent, after convincing them that they are sinners; and we have seen that God by his Spirit, thus reproves and helps every man, and that to profit him withal, or to benefit him. After all this, we have seen that the poor sinner is still a helpless creature, threatened with damnation unless he believes, and that justly too; but without the least ability within himself to do this, or to do any thing else, connected with his salvation, unless God shall help him. We have seen

that God here, as in every other case, has again proved himself to be a God of love, of infinite mercy, of infinite wisdom. He does not leave the sinner helpless here, at this important point; that is, in the act of trying to act faith. Having done so much for him already, and having already helped him to do so many things, which he could not do without help, he stands by him here, to help him still in this time of peculiar need. He has, by his grace, conducted the miserable, wretched, hell-deserving sinner, safely to this point; but not to mock him with a view and feeling of his misery, and then of his utter inability to save himself. Here he commands the sinner to act faith; and, like the man with the withered hand, the sinner tries,—God helps,—the sinner believes or acts faith,—he is now born again!

Even the New-birth, itself, is the work of God by his Spirit: for the sinner has no more power to create himself anew, or spiritually, than to create himself naturally.

God, therefore, helps the sinner to do all things which he cannot do himself. He helps him or enables him to believe; and while he takes hold of the Saviour, so to speak, by faith, and is “beholding as in a glass the glory of the Lord,” he is “changed into the same image from glory to glory even as by the Spirit of the Lord.” “For we are

his workmanship, created in Christ Jesus unto good works."

"Without me," says the Saviour, "ye can do nothing;" says Paul, "I can do all things through Christ which strengtheneth me."

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" "O Lord how great are thy works! and thy thoughts are very deep."

I have now told my unconverted readers how to obtain the New-birth. I have also told them something of what the New-birth is, in trying to tell them how it is obtained, as I intimated I would do, in the beginning of this part of the subject. In chapter xiv., I promised to make some remarks upon the word repent, when a convenient opportunity should occur. I will now conclude this chapter with some remarks upon this word; and, in the next, I will show what the New-birth is.

God, it is said in the Acts of the apostles, xvii. 17, "now commandeth all men everywhere to repent." The word in the original from which *to repent* is translated, is *metanoein* which comes from the word *metanoeo*. Mr. Campbell will have it, that the word *metanoeo* signifies to reform only, and not to repent; and that this is the legitimate meaning of the word throughout the New Testament. This however, is only another one of Mr. Camp-

bell's new discoveries. The word *metanoeo* as defined by Grove, means to understand afterwards, to change the opinion or mind; to repent, to regret, *to reform*. It is seen now, that the word has several meanings, but that *to reform* is the very last. The word is rightly translated *to repent*, in our excellent version of the Scriptures.

To repent includes, therefore, all that I have stated in this chapter.

The word *repentance*, comes from the Greek word *metanoia*; and this word is derived from the above named, *metanoeo*. The word *metanoia* which Mr. Campbell will have to mean *reform*, only, in his new and *reformed* system of things, is thus defined by Grove: *metanoia*, repentance, sorrow, regret, reformation, amendment: Reformation being the last meaning but one, among several other meanings. It will be seen from this definition that the word is rightly translated *repentance*.

CHAPTER XVII.

WHAT THE NEW BIRTH IS.

I am now about to enter upon the most difficult, and important part of my subject; that is, to tell my unconverted readers what the New-birth consists in.

I have already shown that the sinner cannot understand fully what faith is, while he is in an unconverted state: but the difficulty of his fully understanding what the New-birth is, while in the unconverted state, is much greater. Correct and faithful descriptions of what the New-birth is, are often heard from the pulpit; yet no unconverted person ever yet understood altogether what is meant by it. Written descriptions fare no better; for they uniformly fail to convey to the mind of an unconverted person, precisely what the New-birth is. Indeed, the descriptions of this spiritual change of heart, which are scattered, here and there, throughout the blessed Bible, itself, do not convey to the mind of the unconverted man, an idea of the New-birth which he can understand. It must be admitted that the sacred pages of inspiration, do convey an idea of the New-birth

precisely correct, in every point; but the idea is, the unconverted man cannot fully understand, even the inspired descriptions of this spiritual change. To show my unconverted readers that this is a solemn truth, I here make a quotation which has already been made. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The difficulty, therefore, of conveying to the mind of the unconverted man, a clear, and correct idea of the New-birth, so that he can understand it, and know fully what it is, does not exist in the imperfection of written descriptions, especially of the inspired descriptions: but it is to be found in the *moral defect* of the sinner's own mind. This *moral defect* is removed by the New-birth; and the removal of it, forms a part of the New-birth itself. The sinner, therefore, must not expect fully to understand what this spiritual change is, until he himself shall experience it in his own heart: then, however he may confidently expect to know precisely what the New-birth is—*not till then*. With these difficulties before me, all that the sinner can expect from me, is, to do the best I can. If the sinner wishes to know precisely what it is, let him go not to books alone to obtain this desirable information; but let him also go to God, and ask, that he may receive it himself. On this sub-

ject I shall attempt brevity, as I am persuaded that a multitude of words here, would rather confuse, than assist the mind of my readers.

From what was said at the conclusion of the last chapter, you have already observed that the New-birth is a spiritual birth. I wish you to notice that it is a spiritual birth in two points of view: first, it is a change of the spirit or heart of man, from a state of sin, to a state of holiness; and, second, this change is produced in the spirit of man, by the Spirit of God. We can now see what the Saviour means when he says, "That which is born of the Spirit is spirit."—John iii. 6. That it is a change produced in the spirit of man, by the Spirit of God, is further seen from the following passages. "But as many as received him gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, *but of God.*"—John i. 12–13. "*Whosoever is born of God* doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."—1. John iii. 9.

That the New-birth is a spiritual change, produced in the soul by the Spirit of God, is again shown by the following words of the Saviour. "Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John iii. 3. *Except a man be born again.* The

original word *anthen* here translated *again*, it is well known, means *from above; from the beginning, &c.* The first of these meanings is doubtless the true one here. The clause then would read thus; "Except a man be born *from above*;" and this is the way it should be read, as most of the critics allow; and it is made to read so, in the margin of the Polyglot Bible. This reading throws light upon every one of the quotations which I have made upon the spirituality of the New-birth, which may be seen by reading those quotations again. Please look at them, and see, beginning with, "That which is born of the Spirit," or from above, "is spirit." To them "which were born, not of blood, nor of the will of the flesh, nor of the will of man," * * * "but of God," or from above, "gave he power to become the sons of God."

I will quote one or two more passages, to show that the New-birth is entirely a spiritual work, being a change effected in the spirit of man by the Spirit of God. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."—Tit. iii. 5. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one *that is born of the Spirit*."—John iii. 8. That the New-birth is a change produced in the spirit of man by the

Spirit of God, is now sufficiently established, without the aid of any additional proofs. The reader will observe that this coincides precisely with what has been said, under the general head, **WHAT IS NOT THE NEW-BIRTH.** The New-birth having been proved to be entirely a spiritual work, produced in the spirit of man by the Spirit of God, the reader can now see more clearly that it does not at all consist in morality, conviction, or even repentance; that it does not consist in a purpose or firm and honest resolution to quit sinning and to lead a religious life, nor in becoming a member of the church. Moreover, the reader can now see, beyond the possibility of a doubt, that it does not consist in immersion, or in water baptism in any form. He has seen it clearly established from the Bible, that it is a spiritual change throughout, wrought in the spirit of man, by the Spirit of God. He must perceive from this, that, so far from the New-birth's consisting in either one of these things, not one of them is even any part of the New-birth; and that all of these things together, do not constitute a single jot or tittle of it. I have told the reader how to obtain the New-birth; and I have told him what it is; that it is not an outward, but an inward change; a change which is entirely spiritual, being the work of the Spirit of God, upon the spirit of man. If any of my readers now inquire *how*, or by what method, or by what steps, God works by the Spirit, upon or in the spirit of man,

So as to create him "a new creature," I answer, No man knoweth. We do know how to obtain the New-birth, because God has revealed to us the way; and we do know that it is the exclusive work of God's Spirit only, upon man's spirit or in it: but we know not the *modus operandi* of the Holy Ghost in producing this great change, this New-birth, this second creation of the creature.

The reason why we do not know this, is, because God has not told us *how* he produces or effects the New-birth, notwithstanding his telling us how to obtain it, and what it is. The truth is, we are informed, in more places than one in the Bible, that we *cannot tell how* the Spirit produces this change. One of these passages was quoted but a little while ago, to prove that the New-birth is entirely a spiritual change: it proves also, that we cannot tell *how*, or the method by which the Spirit effects it.

"The wind," says the Saviour when he was speaking to Nicodemus on this very subject, that is, on the New-birth itself, what it is, what it is effected by, and *how* it is effected;—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."—1 Cor. ii. 11. The plain

meaning of this passage is, that no man knows what the mind or spirit of a man thinks, and does; and how, and when, and upon what it acts; these things being known only by the mind or spirit of the man himself.

The things of God, in like manner, are known to no man; his thoughts, and acts, and *manner* of acting, with the motives of his actions, &c.; being known only by the Spirit of God which "searcheth all things, yea, the deep things of God." The *manner*, therefore, of God's converting the soul, is known only by the Spirit by which he does it. The *fact that it is done*, is known by the soul which is thus converted: being known by several different ways, as I intend to show in a proper place.* Having made these *general* remarks upon what the New-birth is, I will now be more definite. With this object in view, I will take up several different things, each of which is embraced in the New-birth, and forms a part of it, so to speak.

I must remind my readers, however, before I begin with this detail of constituent parts, that when all these *parts* which I am about to speak of separately, are put together, the whole of them will not be the New-birth entire; for the simple reason that I have not room to name every constituent part of this change.

* See Chapter xviii. and xix.

You remember, my unconverted readers, that I showed you reasons *why a man cannot see the kingdom of God without being born again*, in the beginning of this work.

By reference to what is said under that head, it will be observed that indeed very many reasons exist why a sinner must be born again, in order that he may see the kingdom of God. I have, somewhere under that head, intimated to the reader, that I have named only a small number of these reasons, in comparison with the whole. The New-birth is the removing of every thing from the soul of the sinner, which is calculated to prevent him from entering into heaven; and it is implanting in his soul, in the room of these, a principle of holiness.

The wickedness of the heart in general, was shown to be one reason why the sinner cannot see the kingdom of God. The removal of this wickedness, therefore, is included in the New-birth; and its removal is a part of it. By its removal, I mean the pardon of this wickedness; and also such a change in the soul, itself, that it does not feel like acting wickedly any more, and hates wickedness. But it was particularly shown that the sinner hates God, that "the carnal mind is enmity against God;" that "the heart is deceitful above all things, and desperately wicked;" and, that every son and daughter of Adam is thus wicked and thus carnal minded.

Rooting out this enmity against God from the soul, and infusing therein the love of God, is a part of the New-birth.

We have also seen that the sinner hates the people of God.

Some manifest their dislike of the christian by one means, some by another; but all prove by their conduct in some way, that they do not like the christian. It is true that some sinners dislike the christian less than others do; but this does not prove that there are any sinners who do not dislike the christian some. The hatred which the sinner feels towards the people of God, is sometimes manifested in slanders, falsehoods, persecutions, and in many other ways; and the sinner does not live, I care not how moral he may be, who will not seize a smutty report upon a good man, and help to circulate it. This hatred of the sinner towards the people of God in general, is particularly apt to manifest itself against God's ministers. Thus we see men every day persecuted for righteousness' sake; we see them abused and mal-treated by every means which wickedness can invent. Strange to tell, too, all this is daily done in this land of liberty, verifying the words of the Saviour, "Ye shall be hated of all men for my name's sake." As strange as this is, however, it is stranger still, that this very hatred, the father of which is the devil, should be changed into love. Yet it is nevertheless true.

He that is born again, ceases to hate the people of God; and whereas he once hated them, he now loves them.

Changing the sinner's heart from hatred of the people of God to the love of them, is a part of the New-birth. It is well known that the sinner cannot be happy in religious society. The society of a company of pious and devout christians, is insupportable to the sinner; he can derive no happiness from such society, because he has no taste for it. In the New-birth, whatever it is in the soul of the sinner, which causes the society of christians to be unpleasant or insupportable to him, is taken entirely away, and something is put in the room of it, which causes the individual now to love the christian, and to choose the society of the pious and devout, in preference to any other kind; and to feel more happy now in this kind of society, than in any other kind of society whatever. This change is effected in the soul, by the Holy Spirit, when he creates it anew, and it forms a part, and a blessed part of the New-birth itself. By virtue of this blessed change, men are changed from Satan's image, which causes them to hate one another, and to hate the christian especially, to the image of God, which now causes them to love *sincerely* all mankind, but to love the christian with a stronger love than any other class. What a marvellous change! how blessed such a

change ! How heavenly in its nature, and in its consequences too ! Verily, it is properly termed a new creation, because it makes a “ new creature ” of the sinner in soul, but not in body. Truly a work like this, may well be said to be the work of the Holy Ghost. Children of the devil, having his very image deeply enstamped in their very soul, and taking delight all their days, in doing the works of their father the devil ; by the power of God are changed, and made to be the holy children of God. The image of Satan is rooted out, and its black stains washed away, “ by the washing of regeneration, and renewing of the Holy Ghost ; ” and the image of God is fixed in that soul forever. Whereas, once they were the children of the devil, taking delight continually in doing the works of the devil ; they are now the humble children of God, taking delight continually in doing the works of God, and in hating the works of the devil. A work so mighty, so heavenly, so divine, is worthy of a God, even of the God of the Bible ; this God being our God, and the only true God.

Before the New-birth, the sinner does not love religion, he cannot. Thousands hate it with an active, even with a hellish hatred, and take special pains to manifest their hatred against it, in terms not to be mistaken. Even those sinners, who are the best disposed towards religion, and who, in some respects, seem to wish it well, and

who therefore, contribute a mite now and then to advance the good cause in some way, do not *love* religion. Although some of this description would love religion they *cannot*; it being impossible for any unconverted soul to do this. Religion is oft-times a subject of serious meditation to every sober-minded sinner; and, in fact the unreflecting and most abandoned sinners very often meditate upon this subject, with much seriousness. The sinner cannot love religion, though he may feel that it is desirable to have it: and when he is meditating upon it, he sometimes thinks that he cannot be as happy with religion, as without it. He thinks that religion would deprive him of very many things in which he now delights; and he cannot look upon it in any other light. He thinks, furthermore, that it is impossible for religion to bring with it, enjoyments and delights, which would supply the place of those of which it would deprive him. These things being so, even the best disposed sinner cannot see how he can be happy in religion, and in trying to lead a pious and godly life. It is utterly impossible for the sinner to feel in his heart, that he would be more happy with religion, that he would enjoy himself better, than he does without it.

Though many feel like religion is desirable; they feel so because they know it is the only thing which can keep them out of hell: they do not feel like it is desirable because of its excellence, or

loveliness, nor yet because of the heavenly, and holy influence it has. This false view of religion, by the way, is one of Satan's strongest engines of destruction. So long as people honestly think that they *cannot* enjoy as much happiness with religion, as they can without it; and so long as thousands do sincerely believe that they cannot enjoy any happiness at all with it; so long will every one necessarily, and naturally be reluctant to begin to seek religion. I say that they will be reluctant to begin, and that this reluctance is natural. I say this reluctance is natural with sinners, because they think the very moment they become religious they must relinquish many if not all their enjoyments, and receive nothing at all in return, or at best, *scarcely any thing* in which they can take any pleasure whatever. I say, therefore, that this false view of religion, is one of the strongest engines of destruction, which is used by Satan; having been used by him doubtless to the everlasting destruction of multitudes. Did the sinner know that this is all erroneous, we doubtless would see many more seeking and obtaining this blessed jewel. Let me now tell you the plain truth, my unconverted readers, upon this subject. For the truth of what I am about to tell you, I refer you to every orderly walking professor of religion in christendom; and also to the word of God itself. Religion, or the New-birth does not deprive you of one single source of enjoyment which you

would even ask for after becoming religious, even if you knew you would be permitted to have it by asking for it.

The secret is, and yet it is the truth, that in the New-birth your soul is so *changed*, so *altered* in its *likings* and *dislikings*, you *cannot* love any thing which is sinful; and therefore you cannot take delight in it any longer, or any longer derive any happiness from it whatever. Moreover, you must know, that it is so changed in its likings and dislikings, that it now *hates* every thing sinful, in which it formerly delighted. Nor is this all: it is so changed in its likings and dislikings, that it *naturally loves* the things that are holy or religious, that it delights in the service of God, that it naturally delights in doing, and loving whatever God commands to be done or to be loved; and in hating and abstaining from what God commands us to hate, or to abstain from. Verily, the whole truth is not yet told.

The creature is so changed now, that he actually does experience *far more* happiness in the service of God, than he ever experienced, while he was yet a sinner.

So certain was good old David that this is true, and so fully did he understand, and feel the truth of all that I have said, that he devoutly exclaims "For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house

of my God, than to dwell in the tents of wickedness.”—Ps. lxxxiv. 10. This great change, unconverted friends, in the very likings and dislikings of the soul, is produced in the New-birth, and it forms a part, a blessed part of it. “O Lord, how manifold are thy works !”—Ps. civ. 24. “Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men !”—Ps. cvii. 8.

The sinner does not love the Bible, or any other religious books. Many of the unconverted, indeed, actually hate *all*, religious books; but the blessed Bible is the principal one, which they abhor. There are some, however, and their number is considerable, who do not show any open hostility towards the Bible; but seem, on the other hand, to acknowledge its importance, to confess it is true, and to take some interest, at times, in some of the truths contained in it: yet, even these sinners do not *love* the blessed Bible. The truth of this is proved from the fact that the sinner very seldom takes any interest in perusing the sacred Scriptures, for the sake of doing his duty. The plain, and only reason of this is, he does not love them; and the truth is, he *cannot* love them; even though he be ever so well disposed towards them. Were the sinner, therefore, to will or resolve in his heart to love them, still, he would be utterly unable to do it. If the sinner could love the Holy Scriptures, by willing or resolving to do so; he could also love

God with all his soul, mind, and strength, and his fellow creature as himself, by simply resolving to do it. If the sinner could do this, he could convert himself; and not only so, but he could make himself just as holy, pure, and good as the angels of heaven, simply by resolving or willing to be so. No sinner, therefore, loves the Bible, so as to delight in it above other books; and no sinner *can* so love it, even though he should will to do it. Sinners prove, in numberless ways, that they do not thus love the Bible. Only look at the numberless volumes of demoralizing, obscene, disgusting, and detestable books with which a profligate press has flooded the whole civilized world; and you have volumes of testimony to prove that no sinner loves the Bible, above all other books. If the Bible were loved, it would be obeyed; and if it were obeyed, all demoralizing, obscene, or disgusting productions would be shunned, even as hell itself is shunned. If the Bible were loved above other books, it would be preferred before them, and read more than any other. Were this the case, we would not see, in almost every house we enter, a corrupt newspaper or two, with piles of novels confessedly corrupt, wicked, and vulgar. Where the people are too poor to purchase large masses of this infamous trash, we may at least find a comic almanac, and some vulgar song book, with the *Mysteries of Paris*, perhaps. Wherever such abominable productions as these, are read, the

Bible is despised, or at least entirely neglected. Such are the infinite corruptions, and the vast floods of abominations, filth, and wickedness, with which a corrupt press with its million of mouths has deluged the civilized world, that it does seem to me seriously, that if hell itself had been rumbling, and casting out into the world, rivers of liquid fire, more havoc among mankind could not have been produced by it, than has been produced by the press. The New-birth so changes the soul in its likings and dislikings, that the very same man who once loved corrupting novels, and other corrupt productions more than the Bible; now looks upon them with disgust, and feels towards them an unconquerable aversion. It so changes the soul, also, that the man now loves the Bible; and he experiences more real happiness in perusing it, with other religious works, than he ever experienced while perusing novels, or any other demoralizing works.

This change, therefore, from disliking the Bible, to loving it; and from loving corrupt works, to an aversion against them, is a part, an important part, of the New-birth.

When the sinner meditates upon the different modes by which the christian worships God, he cannot feel that he would be happy in performing this worship. When he looks at the christian retire to secret prayer, or engage morning and evening, in family devotions; so far from being able to

feel that to worship God in this way, would afford him inexpressible comfort, he feels that these methods of worshipping God, would at least be dry, stiff, and uninteresting to him. Indeed, many feel like it would be a distressing task truly, to be obliged to perform such services regularly through life. When the sinner goes to the house of God, and there beholds the various duties in which he sees the christian engage; he feels that he could take no pleasure in such exercises. Although he should resolve to go to the house of God, and engage with the christian in all his exercises, and to take pleasure in them, he could not put the whole of his resolution into practice. He might go to the place of divine worship, and he might take part in the exercises, but he could not feel in them, the pleasure which the christian feels. God, through the New-birth, also provides for this difficulty. Whatever disqualifies the sinner from deriving the deepest, and purest happiness from the different methods by which our God is worshipped, is entirely changed or taken away, in the New-birth; and something is implanted in the soul in the room thereof, which qualifies it precisely for deriving happiness of the purest, and most lofty kind, from the sublime worship of the Great God of hosts.

So far from the worship of God being a burden, therefore, it is a source of pure, exalted, heavenly happiness to the child of God, of which the sinner knows nothing at all. Hear, therefore, all ye sin-

ners, the words of the blessed Saviour; understand now, their meaning, believe the truth which they convey, and do as he here calls upon you to do. "Come unto me all ye that labour and are heavy laden, and *I will give you rest*. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall *find rest* unto your souls. For my *yoke is easy*, and my *burden is light*."—Matt. xi. 28–30. Do as the Saviour here calls upon ye to do, and you shall know the truth of these things. The sinner's heart is full of pride; and this will not be questioned by one of my unconverted readers. Pride is a sore curse to any one, or to any community; but I can say but little concerning it here. Were it not for pride, however, very many of my unconverted readers would do precisely what the Saviour calls upon them to do, in the passage just quoted; they would go to the Saviour. Perhaps all of my unconverted readers now wish they had religion; even that kind of religion which will enable a poor mortal to die a happy death. Who, indeed, can *help* wishing for this kind of religion? No man can help wishing for it, as I am persuaded, after thinking, and reading as much about it, as all of my readers now have.

What then, my dear unconverted friends, prevents you from beginning, this very moment, to seek religion? You all want religion, as I suppose; and you all are resolved to begin to seek it some

time or other. If you all want religion, and are determined to have it at some time, why do you not all begin now to seek it; seeing you acknowledge it to be more important than any thing else whatever? I will tell you, my dear friends, the chief reason—*it is your fearful pride!* And I must tell you, though not in harshness, but in tenderness, that, unless you mortify your pride, and strive to humble yourselves,—before you are aware of it, you will lift up your eyes in hell with the rich man, “being in torments.” Thousands are doubtless now suffering the vengeance of eternal fire, who once wanted religion, and were determined some time to seek it; but whose pride prevented them from ever beginning to seek it. Now listen to what I tell you. If you will mortify your pride, and seek the Lord till he come, he will create you anew, he will take away the pride out of your hearts, and fill them with humility, “wonder, love, and praise.” The New-birth so changes the soul, that the creature is not ashamed any more to be seen serving God. So far is he now from being ashamed to serve God on all occasions, and in all suitable ways, that he glories in doing so. Who would not seek the New-birth, till he obtains it?

Time would fail me to name all the changes effected in the soul, by the New-birth. I will name one more change produced by it, after which I will be obliged to leave the unconverted reader to

search out all other changes, by seeking the New-birth himself.

As I have had frequent occasion to intimate already, the heart of every sinner is wrapped, it is chained in unbelief. As I have spoken already, at some length, upon the subject of faith, and have necessarily, therefore, said a good deal concerning unbelief too, I will add but little here. If the reader will turn back, and read the sixteenth chapter again, he will find that unbelief is so deeply seated in the soul of the sinner, that it is utterly impossible for him to overcome it by himself, so as to act faith; and, that the power or ability to act faith, is the gift of God. He will further see that, while the sinner is now believing, or acting faith through the assistance thus afforded by the Spirit, the same Spirit changes him, and makes him "a new creature."

He that is born again, therefore, is no longer fettered in unbelief; but he is now an humble, believing child of God.

I have now told what the New-birth is, and I have named some of the changes which take place in the soul, when the sinner is born again. As I have before said, however, it would be impossible to name all the changes which take place in the New-birth. These changes are indeed very numerous, as even the sinner himself may now see. I am also persuaded that the sinner can now see some more of the beauty and force of such pas-

sages of God's word as the following. "Therefore if any man be in Christ, *he is a new creature*; old things are passed away; *behold all things are become new.*"—2 Cor. vi. 17. How expressive is this passage? and how full of meaning. Let us spend a moment in noticing it. "Old things are passed away." Is this not literally true? Read this chapter again, and you will see some of the old things that have passed away. Among the old things which have passed away, you will find wickedness, hatred or enmity against God, hatred of God's people, hatred of the Bible as well as of religious books, hatred of religion or a distaste for it; hatred of the general worship of God or a distaste for it, pride and unbelief: and these are only a few of the old things that have passed away. "Behold, all things are become new." Among these new things of this new creature, may be numbered holiness, heart-felt love to God, new love for his people, new feelings of love for all mankind, love for the Bible and for religious books, love and veneration for religion and for religious society, love for the worship of God; love, in short, for every thing which is holy. Among these new things may also be reckoned hatred of wickedness in general, hatred of that feeling of heart which prompts to the hatred of God's people, which gives a dull and forbidding aspect to religion; and of that feeling which causes religious society to be

disagreeable. These are only a few of the new things pertaining to the New-birth. Is not the man or the woman, who has undergone all these mighty changes of soul, besides a multitude of others not named, really "a new creature?" Now, therefore, read again the words of the sacred writer. "Therefore if any man be in Christ, he is a new creature: old things are passed away: behold all things are become new." Let me now direct your attention, my unconverted friends, to another passage which is equally as expressive, and as full of meaning, perhaps, as the one just quoted. "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."—Eze. xxxvi. 26–27. "A new heart also will I give you:"—we have fully seen that he does this; and that he does take away the old corrupt, and wicked heart.—"A new spirit will I put within you;" which we have also seen that he does, by giving the new convert to love the things, which he once hated, and to hate the things which he once loved. "And I will put my Spirit within you." The spirit of the devil, which causes the sinner to hate every thing which is holy and good, and which disqualifies him from loving any thing that is good, so as to take pleasure in it, is taken out of the sinner;

and the Spirit of God now dwells in him, he being no longer a sinner, disposing him to love whatever is good, and to take delight in doing good.

This clause accords most beautifully with the following words of St. Paul: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—1. Cor. iii. 16. My remarks upon *what the New-birth is*, must now close.

May God, in his infinite mercy, now grant, so to bless this little work, as to cause it to be instrumental, in the conversion of every dear unconverted soul, into whose hands it may fall.

May he also so bless it, as to make it instrumental in exterminating error on the subject of the New-birth, as error here must be fatal forever; and, as to make it the instrument of conveying to the hearts, and understandings of all who read, a knowledge of the truth as it is in Jesus, on this momentous subject. "Thy kingdom come: thy will be done, in earth as it is in heaven." Amen.
—Matt. vi. 10.

CHAPTER XVIII.

EVIDENCES OF THE NEW BIRTH.

Having told you how to obtain the New-birth, and also what it is; I now proceed to give you some of the evidences of it. Whilst I am giving these evidences, intended mainly for the professor of religion; my unconverted readers may learn, from what I am about to say concerning the evidences of the New-birth, considerably more about what it is, as well as about its nature.

In speaking of the evidences of the New-birth, I have two principal objects in view:

First, to show, and convince the professor of religion, who is deceived or mistaken, that he has *no religion*; so that he may be persuaded to cast aside his false hope, and yet seek the New-birth, until he obtains it.

Second, to show every true child of God, that he *has indeed* been born again, and that he has religion, so that he may *know*, and not *guess* he has. To be fully understood, my wish is to show the professor of religion who is really destitute of it, that he has no religion, so that he will *know he has none himself*, that he may yet seek it. It

will also be my aim to show to the true christian, *that he has religion*, so as to *know that he has*, that he may enjoy all the comforts which God designs his true followers to enjoy. In this world of trials, of pains, of crosses, of slanders, and of vile persecutions; of sickness, sighing, sorrow, lamentation, woe, misfortunes, separations and death, the true child of God really needs all the comforts with which *a knowledge*, and not *a guess*, that he *has* religion, can inspire him. Each of these objects, as every one may see, will be accomplished, by simply stating the evidences of the New-birth. The evidences which I am about to name, are all derived from the Scriptures, as my readers will see, as they proceed. All that they will have to do, therefore, after satisfying themselves that these evidences are derived from the word of God, and that they are in strict accordance with it, will be to examine themselves, as each one of these evidences is named, and see if they possess it. If my readers will do this honestly, and faithfully as I proceed, both objects which I have named will be accomplished, as I humbly trust. If A., for example, on reading these evidences, and examining himself honestly and faithfully, to see whether he possesses them or not; finds that there is a very large majority of them which he knows nothing about, and that it is doubtful with him whether he knows, by experience, any thing

about the balance or not; A. may know that he has never experienced the New-birth, and that he is without vital godliness. If B., on reading them, and carefully examining himself, is certain that he possesses a very large majority of these evidences and that he knows, by experience, what they are; B. may know that he has experienced the New-birth, and that he now possesses vital religion. It is most unquestionably a fact, that God has given evidences, in the Bible, of such number and kind, as to enable every true christian to *know*, that he or she has religion, without the pain of *guessing at it*; and consequently, to enable every one who is deceived, to *know* that he or she *has no religion*. All this, I say, is most unquestionably true. You may call them marks, or tests, or evidences of the New-birth, whichever you like; but the simple fact that God has given, in the Bible, a sufficient number of these evidences or tests, to enable every man and woman to know, either that he or she has, or has not religion, cannot be questioned. To enable all mankind to *know this*, so as not to be under the necessity of guessing at it, was doubtless one main object with God, in blessing us with a Revelation.

God does not do his work in a bungling manner: what he sets out to do, that he does. He has done, what he intended to do, then, in bestowing a Revelation upon man; and this Revelation, therefore, does contain evidences or tests suffi-

cient, both in point of number and kind, to enable every one to know that he is, or is not, a true child of God without any guessing at the matter whatever. If there are multitudes of the human family to be found now, who are actually *guessing* at this important matter, without *knowing* anything definitely about it; this is no proof that the evidences or marks, of which I am speaking, are not in the blessed Bible: but it is a sad proof, that there are multitudes who are so heedless, that they will not read God's word sufficiently to ascertain these evidences, and to digest them, so as to settle this all-important question, and to settle it firmly, and to settle it correctly too.

It is no doubt true, that there are thousands of professors, who really have religion, but whose minds are nearly all the time full of anxiety, and of distressing doubts, about whether they have or not. Christians, whose minds are nearly always thus filled with distressing and harrassing doubts, and who are cumbered in their pilgrimage, by so many other weights, cannot "go on unto perfection" very fast; neither is it possible for such christians to enjoy much comfort in the religious life. Now God has put it in the reach of every real christian, as I have already said, to drive away anxiety, and to banish all doubt, and to know that he is an acknowledged child of God: so that all may have this knowledge, if they will search for it; and all real christians, therefore, may have

all the comforts of *knowing that they are such*. Here is a most powerful reason, then, for all professors of religion to "search the Scriptures," and to search them diligently and prayerfully. By thus searching them, the fears, and distressing doubts of the humble, and trembling, but true christian, would all be driven away; his hopes would be confirmed, his prospects would be made bright, his faith would be made strong, his love to God, as well as every other christian grace, would be greatly increased. He would then enjoy the full measure of the comfort of God's dear children, and would rapidly "go on unto perfection," or "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

But it is doubtless true, on the other hand, also, that there are multitudes of professors, who are *deceived*, and who have *no religion*, and who *never had any*. This does not include base hypocrites, who have crept into the church through some wicked motive, *knowing*, at the same time, that they have no religion; and the name of these is *legion*. Baser beings in human form, do not exist. O ye hypocrites, ye vilest of the vile; know ye, that "ye shall receive the greater damnation." Those, alone, who are professors of religion, and who are deceived, or who are honestly mistaken, and therefore have no religion, are intended; and it is doubtless true, yet painful, that the number of these is scores of thousands. Here, again, is a

reason for searching the Scriptures in a faithful and prayerful manner: a reason, too, which is equally as strong as that already named. By so searching them, and marking the evidences or marks of the true child of God, with which they abound, that professor who has been deceived, or who has taken something for the New-birth which is not it, and consequently has no religion, will see that he has none. Every professor who has been, by any means, deceived into the belief that he has religion, when indeed he has none, ought to be anxious to know it. A knowledge of this fact, though it would doubtless greatly distress any honest, and upright mind for awhile, would prove to be a great blessing, in the end, to every one thus deceived; as it would be the means of his setting out, and obtaining religion. It must not be supposed that I am going to undertake to collect together, all the evidences, or marks of the New-birth, which God has given us, in the Bible. I have neither space nor inclination for such an undertaking; nor yet do I believe it to be necessary for me to do this. I shall only try to collect together here, a sufficient number of these tests, to enable the true christian, to *know* that he has religion, and the deceived professor to *know that he has not*.

Now let my readers study these evidences well; devoutly praying God to guide them into the truth, on this important subject, as it is in Jesus.

I must here remark that, if I do not succeed in collecting from the Bible, a sufficient number of evidences of religion or the New-birth, to enable every professor who reads them to *know*, either that he has, or has not religion, it will not be because a sufficient number of such evidences are not to be found in the Bible. The defect will exist, either in my method of presenting these evidences, or else in the manner in which they are perused by my readers. I need not spend time in proving, what every man of sound reason admits; that is, that evidences sufficient for the very purposes already named have been revealed to us by God in the Scriptures. Let every professor, therefore, search out these evidences, and *know* that he is a true child of God: and let none guess at this matter any longer, as thousands are now doing. On the other hand, if professors have no religion, let them find it out, and not be afraid to know it. Better to find it out here, perhaps, than in hell.

Before I begin with these evidences, I wish to remind the professor, and the young professor especially, that some christians enjoy these evidences in a much higher degree than others do; or, in much greater brightness and clearness. Now my readers will do well not to pass over this remark, without fixing their attention upon it; and they will also find it to be their interest to retain it in their memory, as well as some other remarks

which I must make before I proceed to name the evidences.

Some true christians do actually enjoy the evidences of vital religion in the soul, in a much higher degree, or in much greater brightness and clearness, than other true christians do. If however, A. loves God an hundred times more than B. loves him, this is no proof that B. does not love God any; it only proves that A. loves a great deal more than B.; and this fact might be partly accounted for in many ways. A's *capacities to love*, not his talents or mental powers, may be a hundred fold more or greater than those of B. It is an undoubted fact, that God does endow some with greater capacities to love, than he endows others; just as he endows some with greater talents or mental powers than others. Besides this difference, A. may have been more industrious in cultivating the grace given him.* Now it is clear, that if A's. capacities be an hundred fold greater, or more than B's. and A. love God just an hundred times as much as B. does; A. does no more than B. in proportion to his capacities: and, in one sense, each does precisely the same; that is, each loves God with all the capacities he has. It is a well known scriptural fact, that the angels of God are not alike, with regard to their capacities

* This difference in love among different christians is more fully dwelt upon in Chapter xx.

to love; but that there is a wide difference between them in this respect; just as wide a difference, indeed, as there is in their intellectual powers. The fact is equally as well supported by the Scriptures, that a difference in this respect, equally as great exists among the children of God on the earth. The angel Gabriel's capacities to love, may probably be an hundred fold greater than those of the least angel in the kingdom of heaven: if so, he loves God an hundred times more than the least angel in heaven loves him. This does not prove that the least angel loves God none; it only proves that Gabriel's capacities to love, are one hundred times greater than those of the least angel. Do you not suppose that the least angel knows that the greatest loves God far more than he does? and is this fact any cause of disquietude to the least one, do you imagine? by no means. Does not the least one know that he loves God with all his *strength*, and that God is as well pleased with him, as he is with Gabriel who does no more, in one sense, than he does, that is, loves God with *all his strength*? You certainly ought to know this. Does God love Gabriel more, because *he* loves God with *all his strength*, than he loves the least angel, who also loves God with *all his strength*? I imagine not. Let my christian readers now learn from these things, to think of themselves as they ought to think.

Now, in perusing these evidences, the weak

christian, and the doubting trembling christian, will no doubt, both find very much evidence to believe that they have not so *much* religion, by a great deal, as many other christians have. It is unquestionably true, at any rate, that some real christians have much more religion than other true christians have, as I have already intimated; and many, in reading what follows, will find this out, if they have not found it out already. That some do enjoy more religion, more vital godliness, more heart-holiness than others, must in the very nature of things, be so. Real christians, therefore, may prepare their minds for this fact; so that when they find it is true, that others enjoy more religion than they do, it may not be a source of more doubts, and of deeper distress to them. As I have already stated, my whole object, so far as the real christian is concerned, is so to set the evidences of the New-birth before his mind, as to drive all doubts and fears utterly away from his heart; and not to fill it with more doubts and distress, than I found it.

I wish, therefore, by what I have said, to guard the weak, the strong, the trembling, the doubting, and the fearful christian; in short, all real christians, from taking the fact that other good christians enjoy much more religion than they do, as any evidence, whatever, that they themselves do not enjoy any religion. I am extremely anxious

to make myself clearly understood here. I say that you must know, that some christians must, in the very nature of things, enjoy much more religion than others; and that you will soon see this to be true, if you do not know it now.

I have also shown you two of the ways, by which this may in part, be accounted for; that this difference exists in heaven among the angels, that it exists also on the earth among the children of God. I say, therefore, that I design to say to all, by this, That when you discover it to be true, that other christians do enjoy more religion than you do, you must not take this as any evidence, whatever, *that you have no religion*. I say further, That if you even find good reason to believe that every christian, in christendom, enjoys more religion than you enjoy, even this is not a particle of evidence that you have no religion; and you must not take it as a single jot or tittle of evidence that you have none. Now christian reader, you would do well not to run carelessly over the last two or three pages of what has been said. You will certainly find it to be your interest, to examine these pages even very closely, so as to impress upon your memory, what they contain. You would every one, then do well to commit to memory the last two sentences about what you are not to receive as any evidence, that you have no religion.

Hoping that you all will do this, before you read

any further, I will proceed. The question which every honest professor of religion must settle for himself, by the evidences here presented, is, not whether I have more religion than any other; nor is it the question, Have I as much religion as any other christian. This is the question, *Have I experienced the New-birth, and have I religion?* No christian, then, has any thing to do with the fact, that others enjoy as much religion as he does, or even very much more: this is a matter that none can help; and it should not be the cause of uneasiness to any.

As I wish the minds of all my readers to be specially directed to this question, I again repeat it. The only question which you have to settle, by the evidences here presented, is this one: *Have I experienced the New-birth, and have I religion?*

In settling this question, you will observe from what I have already said, that you must not be guided, in any degree, by what others have, or have not. I know that I cannot too often guard you against this error; so common, that it is almost universal among christians, and the cause, therefore, of less or more distress among them everywhere. How common it is, with the christian, and especially with the weak-minded christian, and the young convert, to try to determine whether they have experienced the New-birth or not, and whether they have religion or not, by what they see other christians seem to enjoy,

Now I must tell you once more, that you cannot determine any thing correctly, with regard to your religion, by a method or rule, so extremely absurd as this. If you see that you actually enjoy much less religion than any other professor, does that prove that you have none? by no means. On the other hand, if you find good evidence to believe, that there are thousands of professors, who have no religion at all, does this prove that you have religion? by no means. I say, therefore, to every one of you, Drop the silly, erroneous, unscriptural and extremely absurd rule, of determining whether you have religion or have not, or whether you have more or less than others; by what you see others enjoy, or rather seem to enjoy, as none but God knows what they actually do or do not enjoy.

If you will reflect a little upon the extreme silliness and absurdity of this way of determining whether you have, or have not religion, or whether you have much or little; you will soon be convinced, I am sure, that nothing but error can possibly result from it, and that it never can lead to a correct conclusion. Will you cease, then, to use a rule so very silly, and erroneous? and will you no more try to determine whether you have religion or not, or whether you have much or little, by what you see others seem to enjoy?

Have I experienced the New-birth, and have I religion?

Will you now try to settle this question, and to

put it to rest forever, by the infallible evidences of religion in the soul, which God has given you in his word? and will you try to settle this question for eternity, by these tests alone? Having now carefully prepared the way, I proceed with the evidences of the New-birth.

To prevent confusion and to prevent being misunderstood, I will first name some of the exercises of the soul, as mentioned in the Bible, which take place when it is born again, or when it experiences the New-birth. All you have to do as you read, in order to settle the above question, and to *know* that you have, or have not, experienced the New-birth, is to see and know, that you have, or have not experienced these same exercises, either in a weaker or stronger degree. This, every one *can do*. If you find, on reading these exercises, and emotions of the soul that is born again, as they are laid down in God's blessed word, that you have experienced them yourself, though it may be in a weak degree; fear not, guess no more, doubt no longer,—but *know thou*, that thou has assuredly been born again; God's word for it. On the other hand, if you find that you have not experienced them; then *know thou*, that thou hast assuredly been mistaken, that thou hast never been born again, that thou hast no religion in the soul; God's word for it.

Before you begin to read these evidences, you

can understand them better by turning to chapter xvi, and reading again, what is said in the beginning of that chapter, of the condition of the sinner, and of the exercises, and feelings of his soul for awhile before he obtains the New-birth, and at the time he does obtain it. In the first five or six pages of that chapter, the condition of the sinner is briefly set forth, having been described at length, in the beginning of this work, and in a briefly manner again, in chapter xv. The exercises and feelings of his soul, are briefly pointed out here, also. He feels his condition to be a miserable and helpless one. His inward and outward sins, which are numberless, all seem to be as mountains upon his burdened soul, pressing him downward, and forcing him away from the presence of a holy God. He feels as a condemned culprit; and he feels condemnation in his soul, in a terrible degree. In this sad, miserable, and helpless condition, with all his sins pressing him down, he is represented as trying to pray for mercy; but in utter unbelief. When he makes a full and unconditional surrender of himself to God, however, just as he is, and faithfully tries to believe, the Holy Spirit enables him to exercise faith; and while he is in the act of believing in the Lord Jesus Christ, he is changed into the image, and likeness of Christ, by the same Spirit. Now I say that God, in the Bible, has described the exercises which take place in the soul, when it is born again.

He has thus described these exercises, for the express purpose of enabling every professor, to know that he has, or has not experienced the New-birth. If you have experienced these exercises, therefore, you are born again; if not, you are yet in your sins. *Peace* is the first of these exercises which I shall name. It is also among the very first exercises of the soul that is born again. My readers ought to observe, also, that *peace*, sweet and heavenly peace, is *always* communicated to the soul which is just regenerated; and that it is never omitted in any case whatever.

¶ If the reader has again read what is said in the first five or six pages of the sixteenth chapter, he knows that the soul of the sinner for awhile before the New-birth, is filled with trouble and extreme anguish; that it is filled with a keen and piercing sense of guilt, and that a sense of heavy condemnation presses upon it. In the New-birth, condemnation and guilt are entirely rolled away from the soul. Whereas a moment before, the soul felt as if confined in fetters, and as if a mountain were pressing upon it, it now feels free as air, and light and buoyant, as the sparks which fly upwards. Says the apostle Paul, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.—Rom. viii. 2. The chains of sin and of unbelief, therefore, by which the sinner is fettered, and by which he is held in bondage, are broken asunder. "If the son, therefore, shall

make you free, ye shall be free indeed.”—John vii. 36. We hear the apostle, therefore, again saying; “Being then made free from sin, ye became the servants of righteousness.”—Rom. vi. 18. I have also said that condemnation is rolled away from the soul of him who, a moment before, was fettered by sin and unbelief, and who was pressed down, as it were, by condemnation, as by a mountain. The same apostle also says on this subject, that, “There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”—Rom. viii. 1. When that soul, which is thus troubled, and pained, and racked, and pierced by pangs of guilt intolerable, is suddenly made free from all these sufferings; and when it is entirely relieved from the mountain of condemnation, which was pressing it downward, so that none of these are felt any longer, it must feel *peace* within. Yes, it must feel a delicious calm within,—an amount of quietude, and peace, which could come only from the Great “Prince of Peace,” himself. The troubled waters are suddenly calmed; grief, anguish, and deep commotion are instantly hushed; condemnation, heavy, black and fearful, has suddenly fled and disappeared; the black waves of despair, which were gathering thick around, have suddenly subsided; the black tempest of God’s wrath, which darkened the prospect above, and threatened to burst upon the soul, in destructive torrents, has

suddenly fled away: all, *all*, at the command of him who "rebuked the wind, and said unto the sea, Peace, be still."

"Therefore," says St. Paul, "being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. v. 1. A change so great as this, must be a sensible change. The peace which springs up in the soul, just converted, "passeth all understanding," as I will show presently. Who now can imagine that trouble, grief, guilt, condemnation, and a state of feelings bordering upon despair, can be suddenly, yet silently removed from the soul, and the soul be at once filled with such peace as "passeth all understanding," and yet the man not know when all this took place? Will any man pretend that all this can take place in the soul, and the man or woman not *know it*?

Will any man but Mr. Alexander Campbell, deny that this is a sensible change? by which I mean a change which is felt. As well might a man contend, that a human being could be roasted, until his body were racked by pain, and yet not know it: as well might he contend that, to stop this torture suddenly, and to infuse into the body, entire freedom from all pain, is not a change which can be felt. Rest assured, therefore, that if you did not feel peace, even a peace which "passeth all understanding," at the time you thought you were born again, you are really not yet born again, you are still in your sins. Peace, in a greater or

less degree, must take place in the soul, when it is really regenerated. As I have already shown, with regard to every exercise of the newly converted soul, one man may enjoy this peace of soul, in a much greater degree, than another; and, indeed, scarcely any two, feel it precisely in the same degree. The man, however, who is really born again, does feel peace, in a greater or less degree, spring up in his soul; and even though it be in a weak degree, he *knows* that he is delivered from his deep distress, guilt, and condemnation; and he does know that he now feels a sweet peace within. Although, with some, it may be very weak in degree; yet they do know that they feel it, they do know that it is sweet, they do know that it is such peace as they never before enjoyed. Before tasting this sweet, calm, heavenly peace, the creature cannot imagine how it is, that it "passeth all understanding." After tasting it, although he understands very much more about it, yet he is now sure that it "passeth all understanding." That the new convert does enjoy peace, I have already shown from St. Paul: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Every one that reads, does know whether he did, or did not feel peace within, at the time he thought he was born again. If your distress and condemnation were taken away, and you felt a sweet peace take possession of your soul, at the time of trusting or believing in Jesus, God's word

for it, you are born again, provided you can claim the evidences which I shall yet name. That you may not be mistaken about the peace, of which St. Paul speaks in the passage just quoted, God has taken care to describe it in a number of places. "And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus."—Phil. iv. 7. You see, therefore, that the peace which the true child of God feels, is here described as *passing all understanding*. Isaiah says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Again he says, "And the work of righteousness shall be peace; and the effect of righteousness, *quietness and assurance forever*."

Peace, therefore, is one of the evidences of being born again. You know whether you felt it or not, when you thought you were born again. You cannot be born again without feeling peace within. *Love*, is also declared, in the Scriptures, to be among the first exercises of the soul which is born again.

You remember that it has been proved that the "carnal mind is enmity against God;" and that it does not love God.

In the New-birth, this carnal mind is taken away, this enmity is rooted entirely out, the soul is remodeled, and filled by the Holy Ghost with love towards God, and towards man. "And hope maketh not ashamed;" says the apostle, "because

the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—Rom. v. 5. You see, now, that enmity against God is removed in the New-birth, and that love to God, is shed abroad in the soul by the Holy Ghost. Love, as we shall presently see more fully, is, in many places in the Bible, insisted upon as a test of the New-birth. Its presence in the soul, is evidence, according to God's own word, that the soul is born again. We have already seen that it is shed abroad in the soul or heart, by the Holy Ghost; and at the same time, too, when the soul is regenerated by the Holy Ghost. Such a thing, then, as a conversion without love to God, cannot be. Neither can enmity be taken out of the soul, and heavenly love be poured therein, without the creature's feeling it, and *knowing* it. If you have made a profession of religion, and yet did not feel such love to God, at the time when you thought you were born again, as you never had felt before, depend upon it, you were mistaken. The presence of love, as already said, is an evidence that the New-birth *has* taken place; consequently its *absence* is an evidence that it *has not* taken place. Love is a part of the New-birth itself, consequently no man can be born again, without knowing it; because no man can love God, without knowing it. He that loves God, therefore, knows it, and he does not guess at it; and by this he knows that he is born of God,

and does not guess at it. Accordingly, we hear St. John declare that, "Every one that loveth is born of God, and knoweth God." "God is love; and he that dwelleth in love, dwelleth in God, and God in him." "He that loveth not knoweth not God; for God is love." Let no man presume to say that he is born again, if he does not love God, and also love the brethren. Let no one presume to say that he can love God, without feeling it and knowing it. Can any man love his wife and children, and yet not feel it, and know it? Can an affectionate wife love her husband and her children, and yet not know it? Impossible. We have been told by some, that we cannot know any thing by our feelings, because feelings are deceptive in their nature, and never to be relied on. According to this reasoning, we cannot know that we are sick by our feelings, though we be in ever so much pain; because, forsooth, feelings are deceptive, and never to be relied upon. Neither can we know that we hate a person by our feelings, because we can place no reliance on them. Were I to hate my enemy with extreme hatred, according to this, I would know nothing of it. If my hatred were suddenly changed into devoted love of him; I would not know when the change, from extreme hatred to devoted love, took place; nay, I would not know that it had taken place at all, nor yet would I know I now loved him at all,

how devoted soever my love might be. Every one can see that such reasoning, is really nothing less than extreme nonsense. As it is impossible, therefore, for you to cease to hate an enemy, and to begin to love him without knowing it; even so is it impossible for you to cease your enmity against God, and to begin to love him devotedly, without knowing it. Moreover, as it is impossible for you to love the man devotedly, whom you once hated, without knowing it; even so is it impossible for you to love God with a devoted love, whom you once did not love, without knowing it. My readers must also observe that such reasoning as I have noticed, comes in direct conflict with the word of God. "But if any man love God, *the same is known of him.*"—1. Cor. viii. 3. From this passage, it is manifest that a man cannot love God without knowing it; and it is also evident that he that loves God does know it, and does not guess at it. It is the privilege of every one who thus knows that he loves God, to know also that he is born again.

Let the christian carefully notice the following quotations, which have once been given already, and know that this is so. I say that it is the privilege of every one, who knows he loves God, to *know*, also, that he is born again; so that none need to guess at it. "Every one that loveth is born of God, and knoweth God."

What could be plainer or more simple, and at

the same time more decisive? Again; the same writer declares further, that "God is love; and he that dwelleth in love, dwelleth in God, and God in him." Now I have first proved to you that you cannot begin to love God and his people without knowing it. I have indeed proved to you that if you love God, you do know it, and do not guess at it. I have then shown you by God's infallible word, that "every one that loveth is born of God, and knoweth God;" and that "God is love; and he that dwelleth in love, dwelleth in God, and God in him."—1. John iv. 16. Nothing can be more plain than this is; and nothing can be more pointed and decisive. That it is the christian's privilege, therefore, to know that he is born again, and not to guess at it, is fairly established. If there be some christians who never seem to know that they are born again, but who always appear to guess at it; and whose hearts, therefore, are always filled with more or less anxiety, and distressing fear upon this subject, it is not because it is not the privilege of every true christian to know that he is such.

Neither is it because God has not, again and again, set the subject in the plainest possible light before their minds, in his word. It is rather because they, either do not read the Scriptures at all, or read them in a heedless manner; or else it is because, they absolutely do not believe them when they read them. True christians, doubtless,

frequently read the very passages which I have quoted above. That they do love God, they *know*; they have no doubts about it, they do not guess at it—they do know that they love God, and that they love all his people. But when they read the authority of God for taking this undoubted love to God, as an evidence that they are born again; they falter, they hesitate about believing all this, it is too good to believe, they have always thought that it is not their privilege to know that they are God's dear children, beyond a single doubt upon the subject; they feel so unworthy, withal, that it looks like downright presumption in them, to believe such sacred declarations, and apply them to themselves, so as to know that they are born again, and not guess at it. This is the way some christians read God's word; and this is the lying, false modesty, whose father is the devil, which prevents them from knowing that they are born again, when they do know that they do love God, with a devoted love. When these christians read in the Bible, that "every one that loveth is born of God, and knoweth God," and that "God is love; and he that dwelleth in love, dwelleth in God, and God in him," they think that it will never do to apply such passages as these to themselves. To do so, would, in their estimation, be great presumption. Indeed, many seem to suppose that there is some real merit, in refusing to believe that such passages are applicable to them.

They do know that they love God, and God tells them in plain and positive terms, that "every one that loveth is born of God;" yet they are blind and silly enough to think that there is some merit in refusing to know, by this, that they are born again. In other words, they think that there is some merit in disbelieving a plain, and positive declaration of God; and that God is actually pleased with conduct so very absurd. God expressly tells every one that loveth, that he is born of God: and he is thus plain, and positive for the express purpose of letting every one of his people *know* that he is born of God, so that none need guess at it; and that all doubt, and fear may thereby be removed from their hearts. Notwithstanding all this, however, some are ignorant enough to suppose that they are pleasing God very much, by the very humble, and mean opinion they have of themselves, in disbelieving what he says. Though the love of such as these be ever so strong, yet will their hearts ever be filled with anxious doubts, and distressing fears. Now if they will not take the plain, and positive declarations of God, as satisfactory evidence that they are born of God, their hearts *ought* always to be filled with anxiety, doubt, and fearful apprehensions. It is altogether right that they should be. Christians, who are so ignorant, when they might be better informed, as to think they are honoring,

and pleasing God, by absolutely refusing to believe what he tells them, *ought* to be punished with darkness, and with apprehensions of danger. God has given his people many, very many ways of testing their religion.

He has done so, for the very purpose of driving all doubts out of their minds, of preventing them from being obliged to guess at a matter, which involves their eternal happiness or misery, and of enabling them to know that they are born of God. Away now forever, with that false modesty which refuses to believe God's own word; and away forever with the silly notion, that there is some sort of merit in disbelieving it, and that God is pleased with us, for thus disbelieving it.* Let christians learn from these remarks, to look at things as they ought to do. Henceforth, let every one that loveth, *know* that he is born of God, and let him no longer *guess* he is. Let no christian be afraid any more, of believing precisely as much as God says upon any subject; and, in future, let no lover of God think that he is honoring, and pleasing God, by refusing to believe what he says, and that there is really a kind of merit in doing so. "Every one that loveth is born of God, and knoweth God." "God is love; and he that dwelleth in love, dwelleth in God, and God in him."

* See Chapter xxii., in which this absurd notion is more fully exposed.

CHAPTER XIX.

Having shown, from the Holy Scriptures, that peace and love spring up in the soul, when it is regenerated, and also that God has named these exercises, as real evidences that the soul is born again; I proceed to name other evidences of the New-birth.

Joy is also an exercise of the converted soul.

Indeed, it is impossible to conceive of a sinner's being delivered from the condition in which we have seen him before conversion, without conceiving, at the same time, of his feeling inward joy, in a greater or less degree. When the guilty, condemned, and almost despairing sinner is created "a new creature," by the power of the Holy Ghost; peace, and love, of which I have already spoken, and joy, are all communicated to the soul, by the self-same Spirit. These three exercises of the soul, therefore, are nearly always spoken of in the Scriptures, as being communicated by the Holy Spirit. In the same connexion, also, in which one of them is named, it frequently happens, that at least, another is named also; and the whole three, peace, love, joy, are sometimes named in the same connexion.

I will now give some passages from the Scriptures, to show that joy is an exercise of the regenerated soul. "And ye became followers of us," says St. Paul, "and of the Lord, having received the word in much affliction, *with joy of the Holy Ghost.*" "But the fruit of the Spirit," says the same apostle, "is *love, joy, peace, long-suffering, &c.*"—Gal. v. 22. Here we have an enumeration of the first two evidences of the New-birth, which I have named before and also of joy, as well as of some other exercises of the converted soul. It is worthy of remark, too, by the christian, that it is here said that these are the fruits of the Spirit; and this corresponds precisely with very many other passages. "For the kingdom of God is not meat and drink; but righteousness, *peace*, and *joy* in the Holy Ghost."

In this passage, peace is named again, in connexion with joy, and both as the fruit of the Spirit. From the passages which I have now quoted, no one, as I suppose, can fail to see that joy is an exercise of the converted soul; and that this exercise, as well as peace, and love, is produced in the heart by the Holy Ghost. Neither do I suppose that any one can now fail to observe, that God has, in numerous places, exhibited each of these exercises of soul, as positive evidences of the New-birth. If, therefore, he has so repeatedly exhibited each of these, as evidences of the New-birth, he intends, by doing so, to enable every

christian in whose soul these holy fires are burning, to know that he is born again; and to prevent him from the painful necessity of guessing at a matter, involving his eternal happiness or misery. Hold up your heads, therefore, ye weak and trembling christians; lift up your hearts, all ye fearful christians; cast out your doubts from your hearts, away with distressing fears; and *know assuredly*, that ye are born again, and guess at it no longer. If you feel peace, love, and joy within; even though you feel these in a weak degree, know then, that thou art born again, thou hast God's own word for it. Therefore, doubt, and guess no more. The faith, love, and *joy* of the children of God, are spoken of by St. Peter, in terms remarkably clear and strong, when speaking of Christ, and addressing the followers of Christ, he says, "Whom, (meaning Christ,) having not seen, ye love; in whom though now ye see him not, *yet believing*, ye rejoice with joy unspeakable, and full of glory."—1 Pet. i. 8. Here I must again remind the reader, that some christians enjoy the evidences of peace, love, and joy in a much stronger degree than others do; and I wish this to be kept in mind. I must also remind the child of God, that even the very same christian enjoys these evidences much more sensibly and strongly sometimes, than he does at other times. Indeed, there is no real christian, who does not sometimes feel much more inward peace,

much more love to God and to his people, and much more heavenly joy, than he feels at other times. These fluctuations *must be*, while the christian is clothed with flesh and blood, and while he is, therefore, subject to temptation. Even though the peace, and love, and joy of the christian all be feeble at times; and even though some christians think they are *always* feeble in *their* hearts; yet, the humble christian does always know, that he enjoys, at least some christian comfort and peace, that he does enjoy, at least some real love towards God and his people, and that he does therefore enjoy some real joy in the Holy Ghost.

This joy of the christian, therefore, whether it be weak or strong in different christians, or whether it be weak or strong in the same christian at different times, is, nevertheless, indeed and in truth, "unspeakable and full of glory," as St. Peter declares it is. In the christian's darkest, and most trying hours, I care not whether he be a weak or a strong-minded christian, nor yet whether he usually enjoys this joy in a weaker or stronger degree, he does feel and know, that he does enjoy at least some christian joy; and, therefore, this joy is "unspeakable and full of glory," as well in the darkest, as in the brightest hours of the christian, and as well, when it seems to be weak and trembling, as when it is strong, and full of confidence in God. It is, indeed, a source of "joy unspeak-

able and full of glory," to the humble christian, in times of greatest darkness and trial, to feel that he loves God even a little, and that he is born again; and it is a source of "joy unspeakable and full of glory" to the christian, in his brightest moments, to feel sweet, calm, and heavenly peace, and love within his soul, and to know that he has "passed from death unto life." In short, the joy of the real christian, is at all times "unspeakable and full of glory," whether it be weak or whether it be strong; and whether he be in prosperity, or in adversity. In order to know whether he is born again or not, the christian must not ask himself if he feels as *much* peace, love, and joy as other christians do; but he must ask himself, if he feels peace, love, and joy at all, in any degree. He who feels these, even in a weak degree, must know it: and, therefore, he who feels them at all, ought *to know* that he is born again, and not to guess at it, any longer; because he has God's own declaration for it, and that oft-times repeated.

On the other hand, that professor of religion, who does not feel them, and who never has felt them; or that professor who does not know whether he feels them or not, may rest assured that he is deceived, that his profession is vain, and that he is yet in his sins. What will an empty profession of religion avail any one, when he shall appear in the world of spirits? Nothing, nothing,—

just nothing at all. It will even make the pains of damnation more intolerable.

If some of my professing readers, therefore, are beginning to find that they have not been born again, let them not strive to shut their eyes against a knowledge of the solemn truth. If it be so, let them open their eyes at once, and see it. Let them not exclude the light of God's truth from their souls; and thereby remain in utter ignorance of their true condition, trying to believe that they are born again, when they are not. Let every one that acts thus know, that if he refuse in this life, to know that he is not born again, the torments of hell will teach him the solemn truth, and that for-ever and ever.

“Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.”—John iii. 3.

I have now named three exercises of the soul, which take place about the time of the New-birth's taking place. I would not by this, have my readers to infer that these exercises afterwards cease at any period of the christian's life. So far, indeed, is this from being the case, that on the whole, they gradually increase, as well as every other christian grace, through the whole future course of life.* I only mean to show, what the word of God declares to be true, that peace, love and joy, do

* See Growth of grace in the soul, chapters xxvi., xxvii., xxviii.

spring up in the soul, about the time it is born again; and, that God declares these exercises to be evidences, that the New-birth has taken place. I now proceed to name another evidence of this great change. *The Spirit witnesseth in the soul of the new convert, that he is born again.* In every point of view, God is merciful and good. The pleasing variety of evidences of the New-birth, designed to enable his children in all ages to know that they are born again, affords cheering proof, among ten thousand other proofs to be found in the sacred Scriptures, that God is good, that God is merciful, that "God is love." God, willing to remove, from the soul of the truly converted man, every doubt concerning his true condition, gives the Holy Spirit itself, to witness, in the souls of his people, that they are his children. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God and joint heirs with Christ."—Rom. viii. 16–17. Hear again now, what the Lord saith. "And because ye *are*," notice it, "and because ye *are* sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. iv. 6. "In whom ye also trusted," says the apostle, "after that ye heard the word of truth, the Gospel of your salvation: in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise."—Eph. i. 13. I will give yet a few more

quotations, to enable every one to see, that will see, that the Holy Spirit does witness with the spirit of the children of God, that they are his. "Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit."—2 Cor. v. 5.

"Know ye not," says St. Paul, "that ye are the temple of God, and that the Spirit of God dwelleth in you?"—1 Cor. iii. 16. "What!" says the same apostle, "know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"—1 Cor. vi. 19. The Spirit, therefore, does witness with the spirit of God's people, that they are his children. This is an evidence of the New-birth, which no one has ever enjoyed, without being born again; and which never can be enjoyed by any one, except he be born again.

This evidence, however, like all the others, is enjoyed in a much stronger degree by some christians, than it is by others: and, like all other evidences of the New-birth, it is enjoyed, even by the same christian, in a much stronger degree sometimes, than it is at other times. Yet when the soul is converted, and the blessed Spirit pours into it, sweet peace, angelic love, and heavenly joy; he also witnesses with that converted soul at the same, time in a stronger or weaker degree, that he is born again. He who is born again, therefore, feels a calm and sweet peace within; he feels sin-

cere and devoted love towards God; and he feels a soothing, and heavenly assurance, that he is a child of God. None but the child of God, can ever feel this assurance; because it is impossible for any other power or being but the Spirit of God, to infuse this assurance into the soul, and every one must know that the Spirit of truth will not testify with the spirit of a man, that he is born again, when he is not.

This appears to be a proper place to enter into some sober reflections. From what has now been said, concerning the agency of the Holy Spirit in the work of redemption, the christian cannot fail to be inspired with feelings of amazement, admiration, and love; because of the wisdom, goodness, and mercy of God. The Holy Spirit, in the first place, comes to the sinner, while he is an enemy against God, and is pursuing the road that leads to hell; and he convinces him of sin, of his consequent danger, and of the necessity of repenting, and turning to God. He aids the sinner to repent, and brings him to the feet of the Saviour. But he does not desert him here; he continues to aid the helpless and perishing sinner, by enabling him to act faith. While the sinner is believing, the same Spirit changes him from a child of Satan, to an humble, adoring, and devoted child of God. In the character of a child of God, the same blessed Spirit witnesses now with his spirit, that he is a child of God. Behold, now, all ye christians!

this same Spirit who has thus been with you constantly, from the time he first convicted you of sin, will abide with you forever. He will not dwell in your hearts, however, as a reprover of sin; but as a divine Comforter. He begins his comforting offices, so to speak, when he converts the soul. We have already seen some little, though but very little, of some of his methods of doing this, by shedding abroad in the heart peace, love, and "joy unspeakable and full of glory;" and then witnessing himself, with the spirit of the new convert, that he is a child of God. In the capacity of a divine Comforter, then, as already said, he will abide with the children of God forever; administering to them peace, love, and joy; a spirit of forbearance or "long-suffering," of "gentleness, goodness, faith, meekness, temperance:" in short, administering consolation, and comfort to the christian at every time, and by every means, they are needed by him. * "And I will pray the Father, and he shall give you another comforter, that he may abide with you forever."—John xiv. 16. In this same chapter the Saviour also says, "But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John xiv. 26.

* See whole of chapter xxv.; methods by which Spirit Comforts God's people.

It will be recollected by my readers, that I promised in chapter xiv. to speak more fully of the comforting influences of the Holy Spirit upon the heart of the christian. In this chapter I have now done so. As I expect yet to say something more concerning the evidences of religion in the soul, I shall have occasion no doubt to allude to this same subject several times again, before I bring my labors to a close.* The reader will also remember that I said, in chapter ix., and again in chapter xvi., that God has given us such marks, or evidences of the New-birth, as to enable every true christian to know that he is born again; and that I promised to make this appear, in a suitable place.

The reader will now find this promise complied with in the last chapter and in this. As already intimated, however, I expect yet to notice many more of these marks, or evidences of religion in the soul.

Many other evidences of the New-birth, besides those which I have named, are to be found in the Scriptures. I have endeavored to give such evidences of the New-birth only, as spring up in the soul about the time it is converted.

Very many more, even of this description, may be found in God's word. My present object, how-

* See whole of Chapter xxv.

ever, is merely to name a sufficient number of these evidences, to enable every child of God to know that he is born again; as I have not space to do more. I shall, therefore, add but one more, to those already named; and then leave the christian reader, to search out the others himself.

■ *Love to the brethren*, is given in the Bible as another evidence of the New-birth. Although I have spoken of this already in connexion with love to God, it appears to me to be of sufficient importance to receive a separate notice. I think so, because it is spoken of separately in the Bible; and it is expressly mentioned as one of the evidences of the New-birth.

“We know that we have passed from death unto life,” says St. John, “because we love the brethren.” It has been shown already that the sinner does not love the people of God, so as to take more pleasure in religious society; than in any other kind: and it has been shown that he cannot do this, even by trying to do so. For the most part, indeed, sinners do actually hate the pious of the earth. The very best sinner, however, and that one, too, who sometimes does something to advance the cause of religion in the world, does not love the pious followers of God, so as to prefer their society to any other kind, and to feel more happy in it, than in any other sort of society. The truth is, as already stated, he cannot thus love the people of God: though he should try to do it,

he *cannot*. Whenever the creature, however, experiences the New-birth, love towards the true people of God, springs up in his heart.

Previous to the New-birth, he may admire the children of God, so as to wish heartily to be like them. But when he is born again, he feels and knows that he is like them; and he knows that he does not admire them merely, but he loves them. His very soul has undergone such a change, that he now prefers their society, to that of any other; and he is really happier in it. He now feels that he is in the kind of society to which he belongs, when he is among pious christians of any denomination. He knows that he loves the children of God, with a love to which he was an entire stranger, previous to the New-birth.

This evidence, therefore, being added to those of peace, love, joy, as well as several others, "*We know*," mark the expression, "*we know* that we have passed from death unto life."

In the beginning of the last chapter, it was assumed to be a fact, that it is the privilege of every true christian to know that he is born again: God having afforded marks, or evidences sufficient to enable every one, who is really born again, to know that he is; so that not one of his children needs to be under the necessity of guessing at it, as too many do. Although I have not named all these evidences, yet I have named a sufficient number of them as I humbly trust, to enable every

new convert, with the aid of the Bible, and with prayer, to settle this important matter in his mind. I am sure, in my own mind, that God has not left this all-important matter, to be guessed at. Our blessed Saviour tells us positively, that we cannot see the kingdom of God, without the New-birth. That he has told us how to obtain it, I have already taken some pains to show. When all this is considered, in connexion with some other sublime facts, such as his death and resurrection, I think every sane mind will freely grant, that he has both told us what the New-birth is, and also given us such marks or evidences of it, as to enable every one, who is born again, to know it; and, that he has not left his followers to guess at a matter of such eternal importance. I have, in another place, admitted that many real christians do guess that they are born again, for the most part; but it was shown at the same time, that this is their own fault, that it is not caused by their not possessing the means of *knowing*, instead of *guessing*; but that it is caused by their heedless manner of reading the Sacred Scriptures, or else by not believing them, when they read them. It may be possible that some true christians may have read all I have now said, concerning the evidences of the New-birth, without having all their doubts removed. Indeed, I think this is very probable. Some, as I have just said, are *always troubled with doubts, because they read the Bible in a heedless manner,*

or disbelieve it to some extent. If any real christian, after reading what I have now said, still has doubts, it may be caused by his reading what I have written for his benefit, in a manner equally as heedless. It is doubtless a fact, that very many real christians do live with their minds filled with doubts; and at last die, with fearful misgivings concerning their future destiny; just because they read the Bible too little or too heedlessly, or because of both; or, because they do actually disbelieve it to some extent. It is very probable, that those christians, who read the Bible in this careless manner, will read what I have said in a manner still more careless. Those who read in this manner, need not expect their doubts to be removed: and they may expect to die doubting, if they do not mend their manners in this particular.

It is possible, too, that some real christians have read what I have said, with as much carefulness and attention, as it is possible to give to any subject; but without being able to overcome all doubts, so as to say "I know that my Redeemer liveth," I know that I am born again. If so, they may rest assured that the fault is with me. In this event, I would advise them to betake themselves more earnestly to the reading of the Bible. If this book should fail to remove all doubt from the mind of the true christian, because of the insufficiency, or ill-adjustment of the evidences of the New-birth which it contains, rest assured that

the Bible is without defect in these particulars; rest assured that all the evidences necessary to enable a true christian to know that he is born again, are contained in it; and that all you have to do, if you are a christian, is to search the Scriptures diligently, till you find these evidences, if you fail to find them here. "Search the Scriptures," therefore, for they are they which testify of these things.

Before I conclude this chapter, I must remark that, If any professor of religion, has read the evidences of the New-birth, which I have named, without feeling that he has, at least, some good evidences to believe that he is born again; it certainly ought to be regarded by him, as an indication that he has never experienced the New-birth. That professor of religion, who never felt any peace, any love, any joy, any love to the people of God; and who never felt the Spirit witnessing with his spirit, that he is born of God,—may justly doubt his religion.

The truth is, that professor who did not feel these holy exercises in the soul, about the time he professed to be born again, is not born at all,—God's word for it; for the whole of religion may be comprehended in the single word *love*,—love to God, love to man: and no man can love God and man without knowing it.

I have now named several of the most prominent of the exercises which take place about the

time the creature is born again; these exercises being named in the Bible as evidences of the New-birth. As I have before said, I do not mean to say that any of these exercises ever cease after they begin; I only mean to show that the beginning of these in the soul, is evidence positive, that it is born again,—God's word for it.

I promised in the last chapter, to name such exercises, only, as take place about the time the soul is converted. Having now named a number of those evidences, which take place in the soul when it is converted, I close this chapter with the fervent prayer, that all doubt may be removed from the mind of every true child of God, that every one may know that he is born again, and not guess at it any longer; and, that every unconverted professor of religion may know that he is not born again, and may seek the New-birth till he finds it. Amen.

CHAPTER XX.

EVIDENCES OF RELIGION IN THE SOUL.

To prevent being misunderstood, while giving the evidences of the New-birth, I proposed in chapter xviii., first to notice some of the exercises which take place in every soul, about the time it is converted. Having noticed a sufficient number of those exercises or evidences of the New-birth, to enable every one who is born again to know it, as I humbly trust; I proceed now to give some of the evidences of the New-birth which are applicable to the whole life of the christian, even from the time when he is born again, to the end of his life. As it is my object now to select from the Scriptures, such evidences of the New-birth, as are intended to prove the existence of religion in the soul, from the time of the New-birth to the end of life; so that every true christian may know that he is born again, I think it best now to call these, *Evidences of religion in the soul.*

From what I have already said, concerning the New-birth, it is plain that it mainly consists in purging the soul from sin, and from a love of it, and implanting in it holiness and love,—love to

God, and love to man. Because the most essential part of the New-birth is the implantation of religion in the soul, even the holy religion of Jesus; because the New-birth or the implantation of religion in the soul, is the work of a moment only; because the creature really does not experience the New-birth every day he lives, but only once in his whole life; and, withal, because the christian does really experience religion every day of his whole life;—I prefer, therefore, in future, to call the further evidences, which I am about to give, not the evidences of the New-birth, but, *evidences of religion in the soul*. If any true christian has read what I have said thus far, without being able to overcome all doubt, so as to be able to say, *I know that I am born again, and that I do possess the religion of Jesus in my soul*; it is most sincerely to be hoped that all remaining doubt, on this solemn and important subject, will be entirely removed by what follows.

It is my solemn and fixed opinion, as I have frequently said already, that no true child of God, is under the least necessity to guess that he has religion; although many truly pious people do guess at it; but that every one may know, if he will, that he is born again, and that he has religion. It is, therefore, my most earnest wish, so to present the evidences of religion in the soul, as to dissipate all

doubt from the mind of every child of God, that every one of them may enjoy the inexpressible felicity of being able continually to say, *I know I have religion!*

If I fail to do this, provided the christian does his duty, it will not be because I do not feel an overwhelming wish to do it, for the unspeakable comfort of every lover of Jesus. Neither will it be because the Bible does not contain a sufficient number of plain and clear evidences, to enable every true christian to know that he has religion; but, it will rather be because I have not the ability to do it, or else, because of the reader's careless manner of reading, or because of his not fully believing God.

In giving evidences of religion in the soul, as I find them here and there in the Bible, I shall have occasion to repeat some, perhaps all, the evidences of the New-birth, which I have already named. Before I conclude, however, I am persuaded that my readers will see that this is not an *unnecessary* repetition. In attempting to give, not all, but some of the evidences of religion in the soul, with which the Bible abounds, I will begin with the following quotation which may be found in the Gospel by St. John, xiv. 21. The Saviour there says "He that hath my commandments, and keepeth them, he it is that loveth me." I need not stop here to prove that this is intended for the benefit of every professor of religion; because this will

be admitted by every candid mind. By the help of this evidence of religion in the soul, Christ designs to enable all of his followers, in all ages, to know that they are born again. I have not room here to notice all the commands of God, contained in the Bible; nor, indeed, is this necessary for my present purpose. I shall notice a sufficient number only, to show that the true christian does actually keep the commandments of God, as honestly conscientiously, and faithfully, as he possibly can. On a certain occasion a lawyer asked our Saviour a question, tempting him, saying, "Master, which is the great commandment in the Law?" In answer to this "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." As I have already shown, love to God is shed abroad in the heart of the believer by the Holy Spirit, when he creates the soul anew. In the hour of conversion, the new convert doubtless does love God. Whether he loves him with all his soul, mind, and strength, or not, I shall not pretend positively to determine. Certain it is, however, that he loves with all the capacities he has for loving. One thing, however, is certain: he loves God with all the capacity he has to love; that is, he loves him all he possibly *can*. I leave it for critics and Theologians to determine whether this is loving with all the soul, mind, and strength or not. The

believer must observe, however, that there is such a thing as one christian's loving God as much as he possibly can, and loving him only a little; and that there is also such a thing as another's loving God as much as *he possibly can*, and of loving him much. From these two plain truths, he will learn, that he who loves God, even a little, is as truly a christian, as he who loves God much.

The first of these, loves God as much as he possibly can, yet he loves him but little, because he *cannot* love him any more, not because he *will not*. The second loves God as much as he can, and loves him much; and the reason he does not love him more, is because *he* cannot, not because he will not. In every essential point of view, therefore, these two christians are precisely alike. They both love God, they both love him as much as they possibly can; and both would be glad to love him more, if they could. There is yet another very striking similarity between these two christians. The one who loves God least, would not exchange even the little speck of religion, or love which he feels towards God, for all the gold of Peru; nay, he would not give the little religion which he has, as little as it appears to him to be, for the whole world itself. The one who loves God most, would not exchange his love or religion for the whole world. The weak christian, therefore, and the strong christian, both love God, more than they love the world, and the things

of the world. All christians are commanded to love God, more than they love the world; and it is now seen that all christians actually do this, whether they be weak or whether they be strong. So far, then, we see that the christian does actually keep God's commandments as faithfully, and as conscientiously as he possibly can; and that he does so, whether he be weak or strong, whether he love much or little.

I do not wish here to introduce a metaphysical discussion of this, or of any other evidence of religion in the soul, which I may find it convenient to introduce: such a discussion would be entirely out of place here; besides, it would not be profitable. My wish is to be as plain and practical as possible; and as much as possible to exclude speculations and unprofitable discussion of every kind.

Yet it is difficult to treat upon subjects which are purely metaphysical in their nature, without indulging less or more, in speculations, as well as in metaphysical discussion.

Actuated by a hope, then, that I will be able to divest this subject of some of its difficulties, yet fearing I will not, I proceed to examine it a little more closely. If this course did not appear to me indispensable, by way of enabling me to succeed in my main design of setting the evidences of religion in the soul, in such a manner before the christian, as to enable every true christian who

reads, to know that he has the religion of Jesus, what I have already said upon the subject of love might suffice.

As already shown, then, he that keeps the commandments of God is the man that loves God. As already shown in the second place, the greatest commandment is to love "God with all thy heart, and with all thy soul, and with all thy mind." Now I think it is plain that every one who loves God at all, even though it be but little, does love him as much as he possibly can. If, therefore, the christian who loves God only a little, does not really, and sincerely love God with all his soul, mind and strength, it is not because he does not faithfully strive to do so; it is simply because he cannot do so. Even that christian who loves God most, does not love him with all his soul, mind and strength, and that continually: and the reason of this is, he cannot do so. My readers remember that my present object is not to show that any christian does continually love God with all his soul, mind, and strength: but it is rather to show that every one does, at all times, faithfully, honestly, and conscientiously *try to do so*.

The christian tries to keep all the commandments of God; and among the others, he strives faithfully to keep the one now under consideration. One proof that he does this, is, the undeniable fact that he would be glad to love God more, but actually cannot.

Even that christian, who thinks he loves God less than almost every other christian loves him, has the evidence in his own bosom, that he loves God as much as he can; because he knows that he would be glad to love him more, but cannot. He has also another evidence, that he does love him as much as he can. That child of God who thinks he hardly loves God at all, and who thinks he has scarcely any religion, knows that he would not give his religion, little as it is, for the whole world: therefore as little as he mostly thinks he loves God, he loves him more than he loves the world. Knowing this, let the weak, the strong, and the trembling christian, cast away their doubts and fears, knowing that they do love God, and that they strive to love him more. They who do love God more than they love the world, and who strive to love him more, may certainly cast away their doubts and fears, and know certainly that they have religion. Every christian may now know this, if he will; because every christian does know that he does love God as much as he possibly can,—that he would not give what little religion he has, for the whole world: and, every one does know, therefore, that he keeps at least the “first and great commandment,” as far as he possibly can. Our Saviour says he that keepeth his commandments loveth him. I do think that every humble christian, who is now willing to give up the errors, with which he has been in the habit of shrouding

this subject, may know that he possesses the religion of Jesus.

It is true, as we have already seen, that some true christians love God more than others do. The strength of the christian's love depends upon many circumstances. It is true, too, that the degree or strength of love, with which the husband and wife love each other, and with which the parent loves the child, and the child the parent, depends upon many different circumstances; leaving entirely out of view those, in these several relations, who do not love at all.

The man of the greatest intellectual powers, is not always the man who loves his wife and children with the strongest love. The lady who possesses the strongest mental powers, and the largest store of intellectual accomplishments, and who possesses every female trait which is lovely, is not always the lady who loves her husband and children most. It is manifest, therefore, just so soon as we think upon this subject soberly, that the strength with which the husband and wife, the parent and child, mutually love each other, must necessarily depend upon many different circumstances; admitting all these to love mutually, as they should do. If we do not extend this illustration too far, it will help us to understand something more concerning the love, which different christians feel towards God. That different christians do love God with different degrees of love, has already been shown: and

it has also been shown that the same christian does love God with a greater degree of love, at one time, than he does at another time. As I have already observed, therefore, the degree or strength with which the christian loves God, must necessarily depend upon a great variety of circumstances. As it is true that men of the greatest mental powers are not always the men who love their wives and children most; it is equally as true, that the christian of the greatest abilities, natural and acquired, is not always the one who loves God most. This has already been explained in part. Were it certain that it could be entirely explained, this would not be a proper place to undertake such an explanation. Though we may be unable fully to understand why this is so; yet we know that it is so. My christian readers can now see that it may happen, that the man of the strongest intellect, may nevertheless be the weakest christian; and, that the man of the weakest intellect, may be the strongest christian. The strength with which the christian loves God in this life, certainly is not governed, therefore, by the strength of the intellectual faculties. Every christian, must now see the great impropriety of attempting to determine whether he has religion or not, or how much he has, by what another christian appears to possess: because, every one must see that it is impossible to know how much religion any christian enjoys;

and error, therefore, must always result from every such attempt.

From all that has been said upon the subject of the christian's love towards God; from what has been said of the variety of circumstances which must always govern the strength of this love, in every individual case; and, from what has been said upon the fact, that the man of the weakest intellect, in a natural point of view, may be capacitated to love God more than the christian of the strongest intellect, in the same point of view, the pious christian cannot fail to see the propriety of determining whether he has religion or not, by the evidences of religion in the soul, contained in the Bible; and not by what another professor may or may not have. The christian will remember that I have already directed his attention to the propriety of this course; as well as to the manifest impropriety of attempting to settle any thing conclusively concerning his religion, by what another does or does not possess. The christian has no business to inquire how much religion another possesses; he never can know this: but the inquiry with every one should be, *Have I religion?* It should not be, Have I *much* religion, or a great deal of religion? but it should simply be, as just stated, HAVE I RELIGION? It should not be, Have I as much as that pious christian; or have I not more than that one, whose walk and conversation are so loose and disorderly? but, as I have twice

said already, and as I now say again, it should be, **HAVE I RELIGION?** The christian most certainly can know that he has, whether he has much, or whether he has but little. He can know, and he does know, that he loves God; though it may be, he loves him but little.

“But” says the apostle, “if any man love God, the same *is known* of him.” Christ says he that loves him keeps his commandments; and I have already shown that both the weak, and the strong christian do keep the “first and great commandment,” to love God with all their soul and strength, as faithfully as they possibly can. May not christians know, therefore, that they have religion, whether they be weak or strong? Most assuredly they may.

Now the christian has probably observed, by this time, that there is a difference between the *intellectual powers*, so called, and *capacities or powers* to love God. From what has been said, it is plain that the christian of feeble intellectual powers, may possess much greater capacity or power to love God, than the christian of the highest grade of intellect. In the beginning of chapter xviii., it was laid down as a fixed principle, that some christians love God much more than others do. To prevent the christian, who loves God but little, from coming to the conclusion that he has *no* religion, because he sees others who appear to have much more than he has, I introduced an illustra-

tion. A. is supposed to love God an hundred times more than B. loves him. This is partly accounted for, from the fact that A's. *capacities for loving God*, may be an hundred fold greater than those of B.: but it must be observed that A's. capacities or powers to love God, and his *intellectual powers*, are very different things. In the illustration just referred to, B. may be far more intellectual than A.; though A. possesses an hundred times more capacities or powers to love God than B. In the same chapter, and to guard the christian against the same error just referred to, it is remarked that the capacities or powers of the angel Gabriel, are probably an hundred fold greater than those of the least angel in the kingdom of heaven. This is not saying that the *intellectual powers* of Gabriel may be an hundred times greater than those of the least angel; though this last supposition is as probable as the first; but it is merely saying that his capacities or powers to love God, may be an hundred times greater than those of the least angel in heaven.

It is also said in the same place, that it is a well known scriptural fact, that the angels of God are not alike in their capacities or powers to love God; but this is not saying that it is a well known scriptural fact that the angels of God are not alike in their intellectual powers, although this is doubtless true.

It may now be seen, that it is possible for the

man of the greatest intellectual powers to be a christian of the weakest capacities or powers to love God, and this is very often the case. On the other hand, the man of the greatest intellectual powers, may also possess the greatest capacities or powers to love God; and this also is doubtless the case very frequently. We must therefore, arrive at the conclusion, as I have already stated, that the strength with which the christian loves God, is, in nowise, governed by the strength of the intellectual powers. Though the strength with which the christian loves God, does depend upon a great variety of circumstances, the difference between the intellectual powers of christians, does not form any part or any one of those circumstances. I have already intimated that it would be difficult, if not impossible to name, if not to know all the circumstances which give rise to the different degrees of love, of different christians. Our Saviour has named *one circumstance* which may, in some cases, be a cause why one christian loves God more than another. It appears to me that he has done this, to teach us a knowledge of the fact that one christian does love God more than another, so as to prevent any christian from being the least disturbed, when he sees another who seems to possess more religion than he does.

“Wherefore,” said the Saviour, “Her sins which are many, are forgiven; for she loved much: but

to whom little is forgiven, the same loveth little." Here, therefore, is at least one cause why some christians love more than others; and it is one disconnected entirely from any difference between intellectual powers.

According to this, the difference between the strength with which different christians love God, may sometimes depend upon the number and magnitude of the sins forgiven them; for, "to whom little is forgiven, the same loveth little;" and as a matter of course he loves much, to whom much is forgiven. But, as I before remarked, it appears to me that this is intended, more to make known the fact, that one christian *does* love God more than another, than to explain the cause.

I have already been obliged several times to use the phrase, *weak christian*, by which I mean, as my readers may now see, the christian who loves but little, whether he be of a high, or of a low order of intellect; and whether he be learned or unlearned. The fact that more is forgiven one man than another, as I humbly conceive, is not intended to account for all the difference in every case, between the different degrees with which christians love God. This difference depends more perhaps, upon the degree, or strength, or amount of faith, which different christians habitually exercise in God, than in any other one circumstance.

The more the reader examines the nature of the love of the christian towards God, and the various

circumstances attending this love, as well as the different degrees of strength there is between the love of different christians, the more will he be convinced of the necessity of settling the question, whether he has religion or not, by the evidences of religion which the Bible affords, and by nothing else. Again I say to every christian, therefore, The simple question which you must settle is, *Have I religion?* and you must determine this, by the evidences of the religion in the soul, to be found in the Bible; and not by what any professor has or has not. Does not every christian now see the only correct way to settle this question? *Have I religion?* If you have religion, you keep the commands of God to the very utmost of your ability; and if you keep God's commandments to the very best of your ability, you have religion,—God's own word for it.

In settling this question, it has already been seen that the weak christian, as well as the strong, the ignorant christian as well as the learned, do all keep the first commandment which has been spoken of, to the very best of their several abilities. This commandment reads thus, as spoken by the Saviour, in answering the question of a certain lawyer. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

This, as we have seen, is done by all christians of every class to the best of their ability. "This"

continues the Saviour, "is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself." The Saviour then adds, "On these two commandments, hang all the law and the prophets." We here see the truth of the remark I made some time ago, that the whole of religion may be embraced in one word,—LOVE;—love to God and man. Now he that is a christian, strives faithfully to keep this *second commandment*, as it is here termed, as well as the one which has already been considered; because you remember that the Saviour says, "He that hath my commandments, and keepeth them, he it is that loveth me." "Thou shalt love thy neighbor as thyself;" and whosoever is born of God does this, *to the utmost of his ability*,—mark it,—*to the utmost of his ability*. The love of the christian to his fellow being or neighbor, is manifested, in acting towards his neighbor, as nearly like he would have his neighbor to act towards him, as he possibly can. That this is true, we learn from the Saviour himself in Matt. vii. 12. "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them; for this is the Law and the prophets."

We have already seen that the true christian does love the people of God, in a peculiar manner; and that he also loves his fellow creatures in general. This love for the christian, and for mankind in general, is manifested by the christian, in

trying to do precisely to others, as he would have others do to him. Now every true christian does act thus, to the very best of his ability. I care not whether he be a weak, or a strong christian, in every transaction with his fellow-man, he conscientiously tries to do as he would be done by. Such are the imperfections of human nature, however, and such are the numberless causes, which frequently operate so as to prevent the christian from acting thus, that he does not *succeed in every case*, in doing unto others, as he would have others to do unto him. Notwithstanding this is true, yet every christian is conscious, that he honestly wishes to do unto all men, as he would have them to do unto him. His failing at times to do so, is, therefore, no proof that he is not a christian; provided he use his best exertions to do to others, as he would have them to do unto him. God nowhere requires impossibilities of his creatures.

The plain truth appears to be, that, when the christian loves his neighbor as he loves himself, so as to try, in a faithful manner, to do as he would be done by, God accepts in him, the *honest and conscientious effort to do so*; though he sometimes fail to do so, through the imperfections of human nature, or through the influence of outward and surrounding causes. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath

not.”—2. Cor. viii. 12. He, therefore, who loves his neighbor, so as to be willing to do unto him, as he would be done unto by him, and to try faithfully to do so; in God’s account, does love his neighbor as himself; God’s word for it. We find this rule of interpretation contained in 2. Cor. viii. 12. St. Paul is there addressing christians on the duty of contributing their money, according to their ability, to support the religion of Jesus, and especially to support his ministers.

The christian will observe, on examination, that this is a *general rule* of interpretation; applicable, not only to the duty of supporting the ministers of religion, but also, to every other christian duty. “For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.”

You may now see how it is, that the poor widow, who cast into the treasury of the Lord, her two mites, among “the rich men,” was more acceptable with God, than the rich who contributed largely. She had “first a willing mind” which led her to do all that she could. She cast into the treasury her two mites accordingly, which was all that she was able to do; and she was accepted according to what she had, and not according to what she had not.

“And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain woman casting in thither her two mites.

And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all." In like manner, therefore, when the christian so loves his neighbor, as to be willing, and as to try honestly, to the best of his ability, to do as he would be done by, he is accepted of God; even though he sometimes fail to do so: because every one is accepted with God, according to what he hath, "and not according to that he hath not." Now the christian does not live, who does not thus love his neighbor. The christian is, nevertheless, liable every day, to have his mind thrown out of this channel, so to speak, for a moment, by the works of Satan, or of wicked men, as well as by other causes: yet such is the power of the religion of Jesus in the heart, that his mind cannot long remain in this condition. Untoward events, as well as the wickedness of the wicked, may sometimes so excite the mind of the christian, that for a short time, he is not willing to do as he would be done by. The influence of religion in the heart, however, is such, that his mind soon resumes its wonted channel again, and straightway becomes willing again, to do as it would be done by; and it tries to do so, even in the very case, and with the very person who offended so as to excite and throw it out of a proper channel. The christian can now see what is meant by the following command, and he can see also that he does comply with it. "Be ye angry and sin not; let not the

sun go down upon your wrath." Religion dissipates anger, as well as every other sinful passion from the soul; and it influences the christian always *to wish* to do unto all men, as he would have them to do unto him; and it influences him in the end *to do* so, or else to *try* faithfully to do so. "Thou shalt love thy neighbor as thyself." We see now, that the christian strives to do this. Let him that does so, know therefore, that he possesses in his soul, the religion of the Lord Jesus Christ; because Christ says, "He that hath my commandments, and keepeth them, he it is that loveth me." When the christian knows from God's own word that he who keeps his commandments, has in his soul the religion of Jesus; and, when he knows that he does faithfully strive to love God with all his soul, mind, and strength, and his neighbor as himself, does he not then know, that he has in his soul, the blessed religion of Jesus? I would think if it can be truly said that the christian knows any thing, it can truly be said that he knows that he has religion. May God give to christians, hearts to understand his word; and may he disperse all doubts from their minds, so that all may *know* that they have religion. Amen.

CHAPTER XXI.

The Christian reader will remember that Christ declares that he that keepeth his commandments, loveth him. In the last chapter, it was shown that the christian is required to love God with all his soul, and with all his strength; and that he does this, to the best of his ability. It was shown, also, that he is required to love his neighbor as himself; and that he does this also, in the same way. The christian knows that he keeps each of these commandments to the very best of his ability. He therefore ought to know, that he has religion; that God accepts him, even though it is true, that he sometimes fails to comply fully with one of these commandments, and sometimes with the other. The christian ought to know this, because he knows that God does not require impossibilities of his creatures, and because he has told him that, "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." As these two commandments include every christian duty, the reader must be patient, while I dwell yet more particularly upon their practical application to the christian's walk and conversation. I feel that I am unable to say

more, upon the evidences of religion in the soul, until I do this. As I have already remarked, then, it is the honest wish of the christian, at all times, to love God with all his heart, and his neighbor as himself; and he always strives faithfully to do so. It is not necessary here, to enter into an enumeration of the causes which may sometimes prevent the christian from doing this. It is an indisputable fact, however, that causes sometimes do operate, so as to prevent the christian from complying with these commands. Sometimes, again, it is absolutely impossible for him to do it, at the time being; such is the force of circumstances by which he is surrounded, and over which, he can have no possible control.

Suffice it to say, then, That it is an admitted fact, that any christian is liable, at times, to fail to comply with his duty; and that there is no christian whatever, who does not sometimes thus fail. Indeed God, himself, makes this known to us, in several places in the Bible, as I will presently show. In every situation, however, and at all times, it is the christian's highest wish and aim, to do his whole duty to God and man; and he uses his best exertions to do so. Whenever he fails to do this, it is not because he does not wish, above all things, to do it, nor yet because he does not use his best exertions to do it: it is because it is *impossible* for him to do it, in that particular instance, on account of the imperfections of his fallen nature,

or else on account of the force of other untoward circumstances; or it may be, on each of these accounts. Hence, we see it is declared in God's word, that "there is no man that sinneth not."—1 Kings viii. 46. It is declared again in Ecclesiastes vii. 20, that "there is not a *just man* upon earth, that doeth good, and sinneth not." By St. John, first epistle, i. 8, it is declared, that "if we say that we have no sin, we deceive ourselves, and the truth is not in us:" and again in the tenth verse, "if we say that we have not sinned, we make him a liar, and his word is not in us." The reader ought to observe, that it is not the sinner which is spoken of in these passages; because all men know that there is not a *sinner* "upon earth that doeth good, and sinneth not." No: it is the *just* man, the righteous man, the genuine christian, which is here spoken of; and there is not one that sinneth not. We understand by this, simply what I have so often repeated already; that is, that the just man or christian, always wishes to do his whole duty to God and man, and always uses his very best exertions to do it; but sometimes he fails to do so, simply because he cannot. As a matter of course, then, when he fails to do it, he is sorry, sincerely sorry, because of this failure. It is just as natural, therefore, for him to go to God, in an humble and penitential frame of mind, and confess his sins before him, and ask God, in child-like simplicity and faith to forgive

him; as it is for water to flow downwards, or for sparks to fly upwards.

How readily too does the christian believe and feel that God forgives; as he remembers, and knows that God is love, and has promised to forgive his people their sins when they thus ask him.

These sins, therefore, are not remembered against the elect of God; they are forgiven, and blotted out, as fast as they are committed, by the virtue of the righteousness of Christ. The christian, therefore, is still regarded by God, as a just man, a genuine lover of God, notwithstanding his occasional failures in the performance of duty. Being always possessed of a willing mind, and always doing the best that he can; he is accepted of God, through Christ, according to what he can do, and not according to what he cannot do. Whatever the christian lacks, therefore, is supplied by "Christ Jesus; who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that according as it is written, He that glorieth, let him glory in the Lord." 1, Cor. i. 30.

This scriptural view of this subject, will enable us to understand some other portions of the sacred Scriptures, which would be absolutely inexplicable, under any other view. Nay; under any other view of the subject, the passages which have just been quoted, would actually appear to clash with many others, some of which will soon be given.

In Ecclesiastes, for example, it is said, as already quoted, that "there is not a just man upon earth, that doeth good, and sinneth not." In first Kings, viii. 46, it is said, "there is no man that sinneth not."

St. John, in the first epistle, i. 9, confirms both of these statements, as we have already seen, by declaring that, "if we say that we have no sin, we deceive ourselves, and the truth is not in us." Other evidences of this plain scriptural truth, might easily be brought forward; but having produced three inspired witnesses to the truth of this, already, I deem it unnecessary to bring forward more; because, "in the mouth of two or three witnesses shall every word be established." The very same writer, however, in the very same epistle, but in chapter iii. 9, says, "Whosoever is born of God, *doth not commit sin*; for his seed remaineth in him: and he *cannot sin*; because he is born of God."

In the fifth chapter, also, and eighteenth verse, the very same declaration is reiterated. "We know," says he, "that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." St. John does not contradict himself; and the two passages last quoted can be understood, by the view of the christian herein expressed: and these two passages, so far from clashing with the

three just before given, do actually harmonize with them, in a most beautiful manner. Here seems to be the simple truth, as related in the Scriptures, and as exemplified in the every-day walk and conversion of every christian. The most pious man on earth, is liable, at times, to fail to comply with his duty; though he is always willing, and always uses his best exertions to do it. When he fails to do so, however, it is as natural for him to be sincerely sorry, and, to go to God, in a penitential frame, and confess his sins, and in child-like simplicity, to ask in faith for their forgiveness, as it is for him to breathe. In the very next verse, after declaring, that "if we say we have no sin, we deceive ourselves, and the truth is not in us," St. John adds, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." When the pious christian fails, then, to do his duty, he confesses his sins before God, in a penitential frame of mind, and humbly asks God to forgive him; and John declares that "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." By virtue of the righteousness of the Lord Jesus Christ, are the sins and imperfections of the christian atoned for, forgiven, and entirely blotted out, as fast as they occur, so to speak. In all cases, therefore, and in every possible circumstance, the christian is accepted by God, through the merits of the Saviour. He is willing always

to do his duty, and mostly does it; but he sometimes fails, because he is unable. Now in the last case, although he is not able to perform the particular duty required, he is able to perform the duty of asking God to forgive him for the failure, for the sake of Jesus Christ. As we have already seen, he does thus ask for forgiveness, and God for Christ's sake forgives, and still holds him to be acceptable; because he accepts a man according to what he can do, and not according to what he cannot do. Every thing, therefore, that the humble christian lacks of being perfect, is supplied in God's account by "Christ Jesus; who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." As it is true, therefore, that the christian, is represented in the Scriptures, as having his standing in Christ, as being united with him, in an inseparable manner, as being *in him*, and as being actually a part of the body of Christ; in God's account, the true christian *always* stands justified and accepted in the person of Christ, though he often fails to do his whole duty perfectly.

Being considered by God, as a part of Christ's body, and as being in Christ, who is perfect in all things, sin is never more imputed to him, after he is born of God, and thus united to Christ. Though the christian oft-times sins, and oft-times comes short of his duty; yet, because he is always willing to do his duty, and always tries to do it, and

fails at times only because he cannot: and more than all, because he is united to Christ, and has his standing *in him*, in God's account, and not in *himself*; sin is no more imputed to him, and he is ever in a justified state after his conversion. Because God does regard the believer, as holding his standing in Christ, and not in his own person, St. John declares "Whosoever is born of God doth not commit sin; for his seed remaineth, in him: and he cannot sin, because he is born of God." Now we learn from all this, that, although it is true that "there is not a just man upon earth, that doeth good, and sinneth not:" yet, the sins of the just, are not imputed to them; because, in God's account, they ever stand justified, and accepted in the person of Christ, in whom, they undoubtedly have their standing. As the sins of the just are never imputed to them, because they do not have their standing in themselves; but always have it in God's account, in the person of Christ, after being born again; God always looks upon them in Christ, as being perfectly righteous, and as being perfectly holy. St. John, taking this view of the subject, declares that, "Whosoever is born of God doth not commit sin;" and again, "We know that whosoever is born of God sinneth not."

When the christian does wrong, he is striving not do it. St. Paul therefore says, with St. John, that he does not sin; that is, it is not imputed to the christian, as sin. What is recorded by St.

Paul in the seventh chapter of Romans, will serve to show that the views which I have now given, are correct; and it will also show, that all the passages quoted, harmonize with each other. I will begin with the fifteenth verse, and quote to the end of the chapter. "For that which I do," says the apostle, "I allow not; for what I would, that do I not: but what I hate that do I. If then I do that which I would not, I consent unto the Law, that it is good. Now then *it is no more I that do it, but sin that dwelleth in me.*" Let the christian observe this. The apostle continues; "For I know that in me, that is in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that do I. Now if I do that I would not, *it is no more I that do it, but sin that dwelleth in me.*" Let the christian again mark this particularly. "I find then a law," continues the apostle, "that when I would do good, evil is present with me. For I delight in the Law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the Law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then, with the mind I my-

self serve the Law of God, but with the flesh the law of sin."

It is vain to say that this does not apply to the christian, and that Paul is actually personating the sinner, as some writers have done; being hard pressed to support a favorite theory. Such a quibble only shows what even good men will sometimes do, when pressed with difficulties. It would, indeed, be a new thing under the sun, to see a sinner "*delight in the law of God after the inward man*;" as the apostle declares the person did, of whom he speaks above. The plain truth is, he speaks of himself, as the good sense of every one will discover; and it is wrong, manifestly wrong, for christians to pervert the plain meaning of the sacred Scriptures, when they stand in the way of some favorite doctrine.

† According to St. Paul, then, the just man, the christian sins; but it is not he that does it, *but sin that dwelleth in him*.

† According to St. Paul, St. John is correct, both in saying that the christian sins, and in saying that he that is born of God doth not commit sin: for Paul says when the christian does wrong, it is not *he* that does it, but *sin* that dwelleth in him. St. Paul was a just man, and a bright example of the christian character. Yet he declares as we have just seen, that, "the good that I would I do not; but the evil which I would not, *that I do*. Now if I do that which I would not, it is no

more *I* that do it, but *sin* that dwelleth in me." To make it sure that it is the true christian of whom he is speaking, and that it is no other than himself, he adds; "For *I* delight in the law of God after the inward man." It is plain, therefore, that, although the christian does sin, yet it is not imputed to him, at any time, even for a single moment; but that he is in Christ always justified, and accepted by God. So, then, in this view of the subject, it is easy to see how it is, that "whosoever is born of God doth not commit sin;" and also how it is that there "is not a just man upon earth, that doeth good, and sinneth not." St. Paul often did wrong; yet as he tells us, it was not *he*, but *sin* that dwelt in him.

I deemed it absolutely indispensable to say this much, upon what constitutes obedience to God's commandments, as well as upon the manner in which the christian stands justified before God.

This explanation as I humbly trust, will better enable the humble christian, who is so conscious of imperfections and short comings, to understand how it is, that in God's account, he does keep his commandments; though he so frequently comes short of his duty. Seeing how it is, that he keeps his commandments, and that he does keep them in God's account, the christian knows, from the word of God, that he has religion. When the christian knows that he has religion, and that he stands continually in Christ, justified in the

account of God, and accepted of him, though he daily comes short of his duty, he is prepared to enjoy all the real comfort, and happiness of the people of God; but not till then. From the explanation which I have now given, the pious reader will perceive, as I humbly hope, that in God's account he does keep the two commandments, which were noticed in the last chapter.

If he is now satisfied that he does this to the best of his ability, he knows that in Christ he is justified and accepted by God; that he has in his soul the religion of Jesus; that he is an heir of God, and a joint heir with Christ: at least, if he does not know this, he ought to know it. I say he *ought* to know that he has religion, if he keeps the commandments of God to the best of his ability, because he has the assurance of God for it. Now if the christian, who keeps the commandments of God, or, in other words, who does his whole duty so far as he possibly can, does not know that he has religion, then, does he not know that there is such a thing as religion, at all; or that there is such a thing at all as loving God with all the soul, and our neighbor as ourselves.

He, who thus keeps the commandments of God, has God's assurance that he has religion; and he also has the assurance of God that there is such a thing as religion, or of loving God with all the soul and our neighbor as ourselves. The christian, therefore, who performs his duty to the best

of his ability, ought to know that he has religion, as well as he knows that there is such a thing as religion; because he has the very same assurance, concerning the existence of one of these facts, that he has concerning the existence of the other.

I have endeavored, in this chapter, to unfold to the mind of the humble christian, how it is, that he keeps the commandments of God, while at the same time, he is conscious of imperfections and short comings. I have not done so, to build up, or to establish any favorite theory; or to pull down the favorite theory of any class of my fellow-christians. My wish is not to dispute with my brethren in Christ; but to help all christians of every name, to feel their acceptance with God, and to know that they have religion; so that they may no longer guess they have, as thousands now do, who might know it, if they would take the trouble to examine the subject carefully.

Although it is true, that the two commandments which have claimed the attention of the christian for some time, do include every other christian duty; yet the *keeping* of these commandments, is not the only evidence which the humble christian has of his acceptance with God. Christians of every class, and in all ages, are prone to indulge in doubts and fears, and in unbelief. God is all-wise, and he is also love. Knowing, therefore, the frailties of the christian, God in his word, has laid down, not one or two methods only, by which

his humble followers may know that they have religion; but he has laid down quite a great variety of modes, by which christians may test their standing, and know they have religion. Were it not for this merciful provision, which our Heavenly Father has made, so as to adapt his mercies to our frailties; the christian could not be found in any age or country, in the enjoyment of the happiness and comforts of God's holy religion: so true it is, that all are frail, and all are ever prone to indulge in doubts, and fears, and unbelief. Let every christian, then, be industrious in searching out these tests, and in trying his own religion by them; for, depend upon it, if you have religion, at all, even in the very least degree, these tests will show it, so that you will know it. Having dwelt at some length, upon two of these evidences or tests of religion in the soul, I will now close this chapter. In the next, I will take up some more of the evidences of religion in the soul, and notice them if possible, in such a way as to enable the humble christian to derive all the benefit from them which God designs to bestow upon his followers by them.

CHAPTER XXII.

In dwelling at some length upon the keeping of the two commandments, spoken of so frequently in the last two chapters, as evidences of religion in the soul, I have at the same time touched upon several other evidences. I will now notice a few of these, with some particularity, yet with brevity. It has often been said already, that the pious christian does honestly strive to do his whole duty to God and man, to the very best of his ability. Now the very fact that he does thus honestly strive to do his whole duty, is proof positive, that he is a true child of God, and faithful. Even though he oft-times fails to do what he honestly, and faithfully strives to do; and even though he always feels conscious of imperfections, and short comings; yet all this, is not a particle of evidence that he has no religion. So far from all this being any evidence whatever, that the humble child of God has no religion, if he feels conscious, all the while, that he sincerely *wishes* to do his whole duty, and faithfully *strives* to do it;—the simple fact, I say, that he does thus wish and strive faithfully to do it, is evidence positive, that he has religion, that he is one of the blood-bought children of God.

Now, that this is so, every christian may know by reflecting a little. Does the sinner *always* sincerely wish to do *his whole* duty to God and man; and does he *always* strive faithfully to do it? No. Does the sinner *ever* wish to do his *whole duty*; and does he *ever*, at any time, strive to do it? No: the sinner *never* sincerely *wishes* to do so, and he *never* strives to do so to the very best of his ability. That this is so, has indirectly been proved already, under the head, in this work, of reasons, *why men cannot see the kingdom of God without being born again.*

This was done by showing from the Bible, that “the heart is deceitful above all things, and desperately wicked;” and by showing also, that “the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.” It is entirely clear and certain, therefore, that he who is a sinner, so far from *always* wishing to do his whole duty to God and man, and striving to do it; *never* sincerely wishes, and *never* honestly strives to do it.

It would indeed be absurd in the very last degree, to suppose for a single moment that he, whose “heart is deceitful above all things, and desperately wicked,” and that he whose “carnal mind is enmity against God,” does actually wish, and strive faithfully, even at any time, to do his whole duty to God and man. If the christian can certainly know any thing at all, he can know just

as certainly, that he who is a sinner, never does thus wish and strive to do his duty.

The pious christian can, therefore, certainly know, that he who does sincerely wish, and faithfully strives to do his whole duty, is verily a christian, indeed, and in truth; because there is no other character under the sun who does this, except the christian. The christian *can* know certainly that he thus wishes, and thus strives to do his duty. Yes, he *can* know certainly that he thus wishes and strives to do it, and he *does* know certainly that he thus wishes and strives to do it. The christian does know certainly, then, that he *is* a christian.

May not the trembling christian, and the christian whose mind is full of anxious doubts, and of distressing fears, now lay aside their doubts and fears? and may not all christians cease to tremble, when meditating upon their future destiny? It would seem from God's word, that every christian may do this, if he will use the proper means. The pious man can know nothing more certainly than he knows that he sincerely wishes, and faithfully strives to do his whole duty towards God and man. Just as certainly as he knows he has an existence, may he know, also, if he will use the proper means, that he who is a sinner, never wishes and strives thus to do his whole duty. The christian may, therefore, know that he is a christian, just as cer-

tainly as he knows that he has an existence. Let every christian reader now stop, and put his religion to a fair test: and let every one now ascertain clearly, either that he has religion, or that he has not. If you have no religion, do not be afraid to know it, so that you may seek, and yet obtain religion. If you have never yet scrutinized your religion closely, so as to know you have or have not religion, it is high time you were doing so; for I tell you it will be scrutinized, by the Great Judge, and that very closely, in the future world.

But it is to the true christian, that I now particularly address myself. I say to every true christian, Now stop, and put your religion to a fair test. If you find, by three or four infallible tests, that you have the religion of Jesus in your soul, will you not put away trembling, will you not put away all manner of doubt, will you not lay aside every fear; and will you not *know* that you are a true child of God, indeed and in truth? Come, then, ye weak, ye strong, ye trembling, ye doubting, ye fearful, ye unbelieving; ye christians of every class, come,—and now test your religion, and know that yours is the religion of the blessed Jesus,—true, and undefiled.

Do you love God, my brethren? Now I care not how unworthy you feel, and how little you think you love him, yet every one of you is ready to answer, Yea, I love God! I care not how unworthy you feel yourselves to be, and how exceed-

ingly little you esteem your religion to be; yet you would not exchange it for the whole world. Do you not every one know this to be true? It is manifest then, that you do love God, and that you love him more than you love the world; as little as you think you love him. You know, therefore, that you have religion; for you have the unerring word of the Lord for it. "Every one that loveth" says he, "is born of God, and knoweth God." By this you know, then, that you have religion. Do you, my brethren and sisters, love all the pious people of God, and that heartily and sincerely? You certainly do; and you certainly do know that you do. Then you certainly do know, also, that you have religion; because the sure word of the Lord assures you that you have: hear it again, and believe it. "We KNOW that we have passed from death unto life, because we love the brethren." St. John, it seems, was of the same opinion that I am. He is positive in the declaration that christians *know* that they have religion: "We *know*," says he,—we do not *guess*—"that we have passed from death unto life, because we love the brethren." You know that you love the brethren; therefore, you know also that you have religion, by the sure testimony of the Lord. It would seem to me that nothing could be more plain and positive, than the word of God is on this very subject. You love the pious people of God, and you know it. Besides the passage al-

ready quoted, proving by this love to the brethren, that you have religion, you have the same proof, in the following passage. Says St. John again, "If we love one another, God dwelleth in us, and his love is perfected in us." You now have two infallible evidences that you have religion. Will you let go your trembling, doubts, and fears; and will you now consent to *know* that you have religion? Again; it is declared, as we have seen, that he that keeps the commandments of the Lord, has religion. You are commanded, as we have seen, to love God with all your soul, mind, and strength. We have surely seen that you do this, also, to the very utmost of your ability. This adds another infallible evidence, to the two already named, that you have religion.

Will you now consent to cast away your doubts, and fears, and to know that you have religion; seeing that God has given you many evidences of this truth?

He that keeps the commandments of God, has religion. The christian, as we have seen, is commanded to love his neighbor as himself. As we have seen, also, he does this to the best of his ability; and we have likewise seen, he is accepted according to what he can do, and not according to what he cannot do. Thus, another evidence is added to those already named; all going to prove the very same thing—that is, that you have religion. Will you not now consent to cast away your

doubts, and fears, and unbelief, and to know that you have religion?

You know as certainly as you know any thing at all, that you do sincerely wish, and faithfully strive to do your whole duty, both to God and man. Since the world began, has it not been heard, that a sinner ever does this. Nay; I have proved from the Bible, that this is impossible. Knowing, therefore, that you do sincerely wish, and strive to do your whole duty, and that none but the true christian does thus wish and strive; you thereby do also know, that you are a christian indeed, and in truth. Will you not now consent to give up your trembling, fears, doubts and unbelief; and to know that you have religion? seeing that God has hedged you around, as it were, with so many evidences, all going to prove that you are, indeed a true christian?

It would seem that the humble christian might now cease to tremble, and to doubt and to fear; seeing that God has, in so many ways, assured him that he is a christian. It would seem, furthermore, that he *ought* now to put away these doubts and fears, and this trembling, that he is under the strongest obligation to do it; from the fact that he professes to believe God, and he has so many evidences from him, all going to prove that he is a christian.

Indeed, my brethren and sisters in Christ Jesus,

it is now reduced to a positive certainty, that you are under the strongest obligation to believe what God tells you; and to believe it fully with the whole heart, nothing doubting.

You have now seen, that it is indeed true, that he has assured you in many ways, that you have the religion of the Lord Jesus Christ. How dare ye to refuse any longer, then, your full assent and consent to the truth of God's word? In other words how dare ye to refuse any longer to believe fully, with all your heart, all that the Lord has said? You dare not disbelieve God on this subject, any sooner than on any other.

If you find yourselves unable, therefore, to believe on God fully, so as to know certainly that you have religion, stop right here, and pray to him to help you now to believe. Lord give me faith to believe thy word; and "help thou mine unbelief." Just as soon as the christian fully believes God on this subject, all trembling, and doubts, and fears will instantly vanish away; just as darkness vanishes away from the approach of the morning sun. Every true christian does know perfectly well, that faith does dispel darkness, and doubts, and fears from the soul of the child of God; as the sun dispels darkness from the face of the earth. If you do not fully believe what God so often says for your comfort, I say, Stop, and pray for help to believe it, even till you do believe it. You will

then know certainly, that you have religion; *and you will feel it too.*

Cease, now I beseech you, from the silly and ridiculous whim, that to cling to your doubts and unbelief, is a favorable mark of your religion; and that to do so, is pleasing to God. I have already tried once, in this work, to expose this most silly of all silly notions. *

What! is it an evidence that you have religion, to be always doubting whether you have or not? What! is there real merit in disbelieving what God says for our comfort and happiness? What! is it really pleasing to God to see his children absolutely refuse to believe him? Ridiculous nonsense, in the very last degree! Away with absurdities, therefore, so extremely ridiculous and silly, from the face of all the earth; or at least from the heart of all christians. Look, now, all ye christians, at the evidences which God has given you, of your acceptance with him; examine these evidences well; compare them with your own exercises of heart; cast away all unbelief, and all doubts; and know ye, that ye have religion, indeed and in truth. Let us however, now return to the consideration of other evidences of religion in the soul, with which the Scriptures abound.

The life of the christian is a continual war-

* See Chapter xviii.

fare. Allusions to this fact, have already been made, on several occasions in the last two chapters. This never-ceasing, or continual warfare is, itself an evidence, true and faithful, of the existence of religion in the soul. Had the christian no religion, neither would he have any warfare. This is clearly shown by the fact, that the sinner never has any such warfare: he is willing to go on in sin; and, therefore, he *does* go on in sin, and that tamely and willingly. It is the sincere christian, and none but the christian, who is constantly engaged in this spiritual warfare. Every christian knows this. This spiritual warfare is so plainly, and so frequently spoken of in the Scriptures, that no christian can misunderstand it; so that every one knows what it is. Every christian, then, who is engaged in this warfare, knows thereby that he has religion. Let me now extract a few passages from the Bible, showing that the christian is constantly engaged in this warfare. As you read these extracts, if you find that you are exercised in a similar way, you know thereby that you have religion.

“This I say then,” says St. Paul in his letter to the Galatians, “Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.” As long as the christian lives, he is sub-

ject to temptations from the world, the flesh, and the devil. By reason of these three sources of temptation acting constantly, or nearly constantly upon the christian, he is ever under a mighty influence, so to speak, to indulge in sin, and to go astray from God. By reflecting a little, you will see that the influence which these three things, in their united capacity, exert upon the christian, is truly a mighty influence.

This influence, too, is more powerful some times, than it is at other times. Its being more powerful at one time, than at another, is attributable to quite a variety of causes. Among these might be named, neglect of duty by the christian; a more powerful attack of Satan upon him at one time, than at another time; a concentration of several temptations from the world, all bearing upon him together, inclining him to turn aside from the path of rectitude.

He who reflects only a little upon the nature, and power of these influences in their separate capacity; will see that the influence which they are capable of exerting upon the christian when united together, must indeed be very great. That influence, therefore, which enables the christian to overcome this mighty influence; must itself be yet more mighty. The last may be termed divine influence; the first satanic. The christian, then, is constantly acted upon, by each of these powerful influences. On this account it is said as above

quoted, that the "flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." On this account, too, the christian is ever sensible of a struggle within, between an inclination to do wrong, and one to do right. Sometimes it so happens, also, as we have seen already, that the influence to do wrong, preponderates for the time being; so that the christian, at times, is led into the commission of sin. This is made very plain by St. Paul, in the seventh chapter of the epistle to the Romans. The reader will remember that I have once quoted from this chapter, to show that the christian is some times led into sin, and to show also that it is not so much the christian that sins, as it is sin that dwells in him: in other words, that it is not so much the christian that sins, as it is this wicked influence by which he is ever surrounded, and which is ever acting upon him. To make it clear, now, that the christian is ever acted upon by a wicked influence, and that this influence at times preponderates; and to show thereby, that the christian life is a continual warfare, I again quote from Romans, vii. The reader will observe the perfect agreement between the passage last quoted, and the quotation which follows.

"For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but

what I hate, that do I. If then I do that which I would not, I consent unto the Law, that it is good.

Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me, that is in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, *warring* against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then, with the mind I myself, serve the law of God, but with my flesh the law of sin."

All christians can say with the apostle Paul as above quoted, "I delight in the law of God after the inward man: but I see another law in my members: *warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*" The christian, then, is ever acted upon by a mighty influence for evil, which sometimes leads him astray. The life of the christian, therefore, is a continual warfare.

Now it is plain that every true christian is altogether sensible of this perpetual conflict within, between an influence to do wrong, and one to do right. Every one daily feels the inward struggle; and every christian knows he feels it. The sinner cannot possibly be the subject of the spiritual warfare, of which I am now speaking. Every christian may know this, by reflecting a little, and by reading the Scriptures a little. If, therefore, it is impossible for the sinner ever to be the subject of this spiritual warfare, may not he who knows himself to be the subject of it, know also that he is a christian? Most assuredly he may. This, now, is the simple, and true state of the case. The christian knows that he is daily engaged in this spiritual warfare; he knows that the sinner never is engaged in it, and that it is impossible that he should ever be: therefore, it is plain that he also knows thereby, that he is a true christian, that he has the religion of Jesus.

So many, and so plain are the evidences of religion in the soul, that it would seem that he who has religion must know it. So many, indeed, are the infallible methods or marks, laid down in the Bible, by which a christian may certainly know that he is a true child of God; that I know of nothing, connected with revelation, which may be known with more certainty, than the christian may know that he has religion.

Take the last evidence noticed, as an example.

The christian does not more certainly know that there is a Supreme Ruler of the Universe, than he knows that he is daily engaged in the spiritual warfare, of which I have been speaking. He is equally certain that it is impossible for any sinner, ever to be engaged in this kind of conflict. He has evidence, therefore, by which he knows that he has religion, as certainly as he knows that God is, or that there is religion.

After what has now been said, it would seem to me, that the true christian, who can still doubt whether he has religion or not, can also doubt any truth whatever. There is surely as much evidence in the Scriptures, to prove that the christian is a true christian, as to prove that there were once such men as Abraham, Isaac, Jacob, Joseph, Moses, Joshua, David, Solomon and others. No christian ever once thought of calling in question, what is said in the Bible concerning the existence of these men; nor yet what is said concerning their actions, while they lived on the earth. Many, very many truths are recorded of these holy men. Abraham, at the command of God, forsook his native country and his kindred, and dwelt in a strange land. Jacob served Laban fourteen years for Rachel; and after this, his sons sold Joseph, who was taken into Egypt, where many things befell him. Moses led the children of Israel out of Egypt across the Red sea, and also forty years through the wilder-

ness. Joshua led them out of the wilderness, into the promised land. David was taken from the employment of a shepherd, and made king of Israel; and Solomon built the Temple.

These, and very many other things, are recorded of these men in the Scriptures, and the christian believes them all; without, for a moment, doubting a single one of them.

In the Scriptures, it is also said that he that keepeth God's commandments, loveth him. The christian, as we have seen, knows that he loves God; and he knows that he keeps his commandments to the very best of his ability. He who knows these things, therefore, should not doubt the genuineness of his religion any more than he doubts what is said concerning Abraham, Isaac, and Jacob. The Scriptures also declare that the christian knows that, he has passed from death unto life, because he loves the brethren. Every christian does love the brethren, and he knows it; every christian, therefore, knows that he has religion. He who loves the people of God, has no more room to doubt whether he has religion or not, than he has to doubt what is said of Joseph and Moses, and of all their actions.

We have also seen that the christian honestly strives to do his whole duty, as faithfully as he possibly can, and that he knows it. We have seen furthermore, that he knows that none but the true christian does thus strive to do his duty as

faithfully as possible. The christian, then, knowing that he does thus strive, has no more reason to doubt whether he has religion or not; than he has to doubt what is said in the Scriptures concerning Joshua, and Samuel.

The Scriptures represent the life of the christian, as we have seen in the last place, as a continual warfare. The christian knows that the sinner is never engaged in this spiritual warfare, and that it is impossible that he should be. He knows, on the other hand, that he himself *is* engaged in it; and that he is engaged in it every day of his life. He who knows, therefore, that he is engaged in the warfare of the christian, and that continually, has as little room to doubt his having religion, as he has to doubt what is said in the Bible concerning David, Solomon, and a host of others.

As the christian is slower to believe what God has said by way of evidences of religion in the soul, so as to know by these evidences that he certainly has religion, than he is to believe almost any thing else which God has recorded in his blessed word, I shall notice a few more of these evidences in the next chapter.

CHAPTER XXIII.

The christian reader recollects, that in describing how the New-birth is obtained, it was shown that the creature acts faith through the aid of the Holy Ghost, and that he is then changed by the same Spirit. It has once been shown already, that faith is one of the fruits of the Spirit, which plainly proves that the creature is dependent upon the Spirit for the ability necessary to act faith. I think this point was made sufficiently clear, when I was speaking upon the subject of faith. Lest some of my readers have forgotten the proof, that faith is one of the fruits of the Spirit, I will again quote from St. Paul, as I now have further use for this truth.

“The fruit of the Spirit,” says he, “is love, joy, peace, long-suffering, gentleness, goodness, *faith*,” &c. The christian can now easily see that faith is a fruit of the Spirit. Seeing, then, that faith is a fruit of the Spirit, we thereby know that none but the christian has faith. Where faith is, therefore, there also is religion. Faith, then, is another evidence of religion in the soul. Where faith is, there religion is also: and where religion is, there faith is likewise. Faith and religion are two dis-

tinct things, yet they are certainly inseparably connected. So true is it, that they are always inseparably connected, that it is impossible ever to find either, in the soul of any human being, without finding the other there, also, at the same time. Now he that has faith certainly knows it. The same remarks, however, which have been made concerning the evidences of religion in the soul, of which I have already spoken, may, with equal propriety, be made concerning this evidence likewise. It is certainly true, that some christians are blessed with much more faith, or with faith in a much stronger degree, than others are. It is likewise true that the faith of the very same christian is much stronger at one time, than it is at another time.

There is certainly no period, however, in the life of any christian, in which he can say that he has no faith in God at all. Faith may be weak and trembling in the breast of some christians; and it doubtless is so in some: yet the weakest christian does know that he has at least some faith in God, even in those seasons of trial, when he knows his faith to be weaker, than it is at any other time. There is certainly no period in the life of any true christian, then, in which he cannot say, that he is sure that he has at least some faith in God. The christian, then, has some faith in God at all times; though it is sometimes exceedingly weak and trembling: at least he thinks it is

weak and trembling. If rightly examined into, however, the faith of the christian in God, is at all times much stronger than many are aware of.

Such is the strength of faith, even of the weakest saint on earth, and that in his darkest and most trying moments, that he would not exchange the blessed hope of happiness beyond the grave, with which it ever inspires his breast, for all the treasures of earth. Such is the strength of faith in God, of the weakest christian, even when he thinks his faith is weakest, and when he feels darkness and despondency taking hold upon him; that even then, he could not be forced by threats, by pains, by tortures, by fire and fagot, or even by death itself, to abandon his faith, to give up his trust with his hope in God. That this is true, is abundantly proved by the case of the three Hebrews who suffered themselves to be cast into the fiery furnace, heated seven times hotter than usual, rather than abandon their faith in God, and with it their hope of heaven. It is proved by the case of Daniel, as well as by many of the old prophets. Many, if not all the apostles, came to a violent death, rather than cease to trust in God.

The assertion, however, is clearly proved by the case of the martyrs who suffered death by thousands, in support of their faith. Among the martyrs, were christians of almost every age, and condition in life, and of both sexes. Some might urge that the three Hebrews, Daniel, and the

apostles, were not weak in the faith, but strong; and that these cases, therefore, do not prove clearly that no description of suffering, can force the christian of weak faith to abandon his faith, and with it, his God. The case of the martyrs, however, cannot be objected to on this account. The truth is, no possible sufferings, nor even death itself, in its most terrible forms, can either influence or force even the weakest saint on earth to abandon his faith, and with it his hope in God. The sufferings of the martyrs, I again say, and the terrible kinds of death which they endured, when rightly considered, cannot fail to prove this to the satisfaction of every mind.

Among the many thousands of christians who have died in support of their faith, may be numbered many, even very many females. Some of these were quite young, others middle aged, and others again somewhat advanced in years. Among them were many, doubtless, whose faith in the general, seemed even to themselves, as weak as the faith of the weakest christian in the present day seems to him to be. We cannot doubt this. The same remarks are also true, with regard to the martyrs of the other sex. Among the many thousands who suffered martyrdom in support of their faith, were to be found males of every age, from the days of boyhood, even down to the most venerable grey hairs. Among these, were many, no doubt, whose faith

was as weak as the faith of any christian, whatever, of the present age. The martyrs were seized, and tortured in every possible way; and they were put to death by the most painful, and terrible methods, which the cunning and malice of devils could invent. They were thus seized, and tortured, and put to death, without any regard to rank, age or sex. It is, therefore, impossible to imagine, that there were not very many among them of both sexes, whose faith appeared to them fully as weak, as the faith of any christian now appears to him. As weak, therefore, as was the faith of those martyrs, both male and female, who thought that they had almost no faith at all; yet even their faith was stronger than death. Their dying in support of their faith, is sufficient proof of this.

Now, what does all this prove? It proves almost to a certainty, that the faith of every christian, without regard to age or sex, is stronger than death; no matter how weak some christians esteem their faith to be. Many of the holy martyrs, doubtless esteemed their faith to be even very weak;—as weak, no doubt, as any christian in this age can possibly esteem his to be. The fact, then, that they all died in support of their faith, proves certainly that the faith of all of them, was stronger than death. The indisputable fact, that the faith of multitudes of the martyrs, was fully as weak as the faith of any christian

now living, goes far towards proving that the faith of even that christian who thinks he has almost none at all, is stronger than death. As little faith as some christians may have, it is certainly true, that the faith of every one is stronger than death. It is certainly true that no kind of sufferings, nor even death itself, in its most terrible forms, can overcome the faith of any christian—not even of him who thinks, sometimes, that he has almost no faith at all. The christian whose faith is weakest, feels this to be true. From all this, it would seem to be almost certain, that the faith of every christian, is always really much stronger than he commonly thinks it is.

Now from what has been said, we arrive at the conclusion, that the christian does know that he always has some faith in God; though some christians sometimes are ready to imagine that they have almost none. We conclude further, that the faith of every christian, is probably much stronger at all times, than he supposes it to be. We conclude, in the last place, that the faith of the weakest christian on earth, is, at all times, stronger than death itself. The simple fact that death itself, even in its most terrible forms, cannot overcome the faith of even the weakest christian on earth, proves clearly that this is true.

The conclusion, therefore, which we draw from these conclusions, is this: *The christian knows*

by the evidence of his faith in God, that he has in the soul, the religion of Jesus.

This conclusion is, indeed, irresistible. The christian knows that none but the christian, has the faith of which I have been speaking. He knows that he has at least some of this faith: even the weakest christian knows that he is not without at least some. He knows that it is almost certain that among the many thousands of martyrs, whose faith death could not overcome, there must have been very many, whose faith was as weak as the faith of any christian now living. He knows that the faith of *all* the martyrs, was stronger than death; and he feels a conviction within that death itself cannot overcome his own faith, as weak as it may seem to be: therefore, he has satisfactory evidence to believe that his own faith, weak as it sometimes appears, is stronger than death. From all this, I say, the conclusion is irresistible, that *The christian knows by the evidence of his faith in God, that he has in his soul, the holy religion of the Lord Jesus Christ.*

As I have said as much as I have on the subject of faith, a few more remarks, perhaps, will not be amiss. I make them principally through the hope, that they will enable the truly humble and pious reader, to understand the nature of faith some better, and thereby to know that he has the faith of the christian; and to know, therefore, that he *is a christian*.

The Bible speaks of faith, as being the medium through which God *purifies* the heart. In the fifteenth chapter of the Acts of the apostles it is said that, "God, which knoweth the hearts bear them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, *purifying their hearts by faith.*" By reflecting a little, the christian will at once see that this is true. In the first place, it is by or through faith, that his sins are blotted out, and his heart made fit for a dwelling place for the Holy Ghost.

It is by faith, that the christian overcomes, one by one, as it were, each remaining corruption of his heart, after he is born again. To be brief, it is by faith that he mortifies the deeds of the flesh, through the assistance of the Spirit, overcomes temptations, and lives daily, more and more unto God. The pious reader may now fully comprehend the meaning of Paul in the following words to Timothy. "Fight the good fight of faith," says the apostle, "lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." The christian may also now understand fully the meaning of St. Paul in another place. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and

not me only, but unto all them also that love his appearing.”

Furthermore, the Scriptures speak of faith as *working by love*.—Gal. v. 6. With a little reflection again, the humble christian will be sure that this is the operation of the faith, which is in his own heart. He will be sure, therefore, that as he has the faith of the christian, *he is a christian*. He will remember, that in the first place, just so soon as he believed in the Lord Jesus Christ, love to God, as we have already noted, and love to man, like a river of oil, flowed into his soul, through the medium or channel of faith. This is a theme upon which even angels themselves might dwell with delight: but I must forbear. Through every period of life, after the New-birth, faith and love are joined together, hand in hand, in the christian’s heart; so true it is, that faith does work by love. The christian cannot be mistaken, now, concerning this faith. Whether he has much or little faith; or, in other words, whether his faith be weak or strong, he knows that it works by love, and that it also purifies the heart. In the last place, it is the faith of the christian, that enables him to overcome the world. Says St. John, “For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even our faith*.” Now in the preceding part of this chapter, this has been made entirely clear. It has already been shown that tempta-

tions, that pains, that tortures, and that even death itself, in its most frightful forms, cannot overcome the faith of even the very weakest christian.

It has thereby been shown, at the same time, that the faith of even the weakest christian, overcomes temptations, that it overcomes sufferings of body and of mind, that it overcomes tortures, that it overcomes even death itself: that it is, therefore, even stronger than death.

The humble christian now sees, therefore, that his faith, as weak as it sometimes appears to be, is the very faith which works by love, which purifies the heart, which overcomes the world, and which is even stronger than death.

Again do I repeat, therefore, The christian knows by the evidence of his faith in God, that he has in his soul, the holy religion of the Lord Jesus Christ.

Before closing my remarks upon faith as an evidence of religion in the soul, I must take one more view of it.

The more the faith of the christian is described, the better will the humble christian see that his faith is the faith of the true christian. The more clearly he sees and knows this to be so, the more clearly will he know, that he is indeed a true christian himself.

One of the characteristics of the faith of the christian is, it ever causes the humble believer to wish

for *more* faith; or, if you prefer, for *stronger* faith. The pious reader will carefully mark this: it is, itself, not one of the least of the evidences of religion in the soul, to be found continually wishing for an increase of faith. It is as natural for the humble child of God, to wish always for an increase of faith, as it is for the sparks to fly upwards. This, I repeat, is one characteristic or mark of the faith of the christian, by which it may always be known. How naturally, therefore, does every christian continue through life to pray to the Lord, saying, "Increase our faith." Where, now, is the humble christian who does not thus pray? and that, too, from a sincere desire for the Lord to increase it? Such a christian does not live. This brings to bear upon our mind, another truth concerning faith. It is, as we have already seen, one of the fruits or graces of the Spirit. Like every other christian grace, it admits of a continual increase or growth. It first begets in the heart of the christian, a lively desire for its increase or growth; and it keeps up this desire in his heart ever afterwards. The christian is, therefore urged continually by this desire, as we have just seen, to pray to the Lord, saying, "Increase our faith." Now we are informed by David, and by Peter, that "the eyes of the Lord are over the righteous, and his ears are open unto their prayers." The prayers of the pious christian, therefore, are not unavailing. The Lord hears and

answers his repeated prayers; and his faith is, therefore, continually on the increase. The christian may now fully understand the following portion of God's word. "For therein is the righteousness of God revealed *from* faith *to* faith: as it is written, The just shall live by faith."—Rom. i. 17. There is, therefore, a continual increase, or growth in faith, as in every other christian grace.* This is made still plainer, by the following passage; indeed it is proved to be incontrovertibly true. "We are bound to thank God always for you, brethren," says St. Paul, "because that your faith *groweth exceedingly*; and the charity of every one of you all toward each other aboundeth.—2. Thess. i. 3.

Through life, therefore, does the christian pray for an increase of faith; and his faith continues to grow, like every other christian grace, as long as he lives.

Let me now briefly sum up what has been said in this chapter, concerning faith, as an evidence of religion in the soul.

The humble christian knows that faith is a fruit of the Spirit; that none, therefore, but the true christian can have the faith of which I have been speaking; and that where faith is, there also is religion; these two being always inseparably connected together.

* For more on this subject, see Chapter xxvii.

The christian knows, furthermore, that he has some faith at all times; though he often feels that he has almost none. He knows, therefore, that he has religion. This faith, by the by, is perhaps at no time so weak as the christian is oft-times ready to imagine; being always stronger than death.

To show clearly that yours is the true faith of the christian, and to prevent the possibility of your being led into error here, the faith of the christian is briefly described by selections from the Scriptures. Thus it has been shown to the christian, that his faith works by love. The pious reader *knows* that his faith does work by love: even though he feels oft-times that his faith is weak, even very weak; yet he knows that it works by love—he does not guess at this. It has also been shown to the christian that his faith purifies the heart. The pious christian knows that this is true. He knows that when he first believed, his sins by or through faith, were blotted out. He knows that he was “justified by faith,” and that, then, for the first time, he found peace in believing. He knows that by faith, he is gradually overcoming, and subduing the remaining corruptions of the flesh; and that he, thereby, continues daily to “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” The christian does know, therefore, that his faith purifies the heart, and that it works by love.

It has been shown, moreover, that the christian's faith overcomes the world; and that it is stronger than death.

It begets, within the soul, a strong desire for its own increase; and ever keeps up this desire. It, therefore, causes the christian ever to pray for, an increase of faith. It continues through life, to increase—to grow stronger and stronger, as every other christian grace does. Hereby does the christian know his faith, to be the faith of the true child of God; and hereby does the christian know that he has the religion of Jesus. He does not guess at this matter. I repeat, then, in conclusion,

The christian knows, by the evidence of his faith in God, that he has in his soul, the holy religion of the Lord Jesus Christ.

Let the humble christian now lift up his heart in devout praises to God, for his wonderful goodness. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"—Ps. cvii. 8.

May the Lord now remove all doubts from the heart of every christian who reads; and may he increase the faith of all. "And besides this, giving all diligence," may God help you to "add to your faith virtue; and to your virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godli-

ness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Amen.

CHAPTER XXIV.

The attentive reader has no doubt observed ere this time, that in treating upon one leading evidence of religion in the soul, many other minor evidences are necessarily touched upon. Although these minor evidences are altogether important enough to receive a separate, and careful examination, from the pious christian; yet it is impossible for the writer to stop and dwell, upon any one of them, without entirely destroying the connexion of the subject, and greatly embarrassing the mind of the reader. By way of illustrating what is here said, the reader has perceived that the main evidence, treated upon in the last chapter, is faith.

After dwelling at some length upon this evidence of religion in the soul, I wish further to describe its nature and operation; so that the child of God may certainly know that his is the true faith of the christian, without the possibility

of being mistaken. In order, therefore, thus to describe it more fully and clearly, I have introduced some quotations; and among them, the following from 1 John v. 4. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." Now the principal object in introducing this passage, as the reader has perhaps observed, is to show that faith,—the true faith of the christian,—overcomes the world. The reader will observe, however, that the passage itself contains another evidence of religion in the soul, viz: "whatsoever is born of God overcometh the world." This evidence is as important, no doubt, considered in itself, as the main one of which I was then speaking. It is a minor evidence, then, only because it is not there the main one dwelt upon. It was impossible, however, as the reader may have observed already, to treat it as a principal evidence in that place; or even to stop to notice it in any way, more than by quoting it merely. These remarks will apply with equal force, to many other evidences of religion in the soul, which have been merely named by the writer, without the possibility of dwelling upon them! They will also apply to many other evidences, which have not been named at all; but which have been alluded to only. Lastly, they will apply to many evidences which will hereafter be named, or even alluded to, without being noticed

particularly. By attending closely, therefore, to every thing which is said, the pious reader will observe very many evidences of religion in the soul, in these pages, in addition to those which are mainly dwelt upon.

I come now to notice the *walk* of the christian, as an evidence of religion in the soul. In the Scriptures, there is a distinction made between walking after the flesh, and walking after the Spirit.

Mankind, it will be remembered, are all included in two classes; the *righteous*, and the *wicked*. Every son and daughter of Adam necessarily belongs to one, or to the other of these two classes; because there is no middle ground between them, as the Scriptures do plainly teach. Among a great variety of ways laid down in the Bible, by which every man may distinguish, to which of these classes he belongs; it is often said in substance, that the righteous follow or walk after the Spirit; and that the wicked follow or walk after the flesh. "For if ye live after the flesh," says St. Paul, "ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." "For what the Law could not do, in that it was weak through the flesh," says the same inspired writer, "God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the Law might be fulfilled in us, *who walk not after the flesh, but after the Spirit*. For they that are

after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit."

It is seen, now, that the wicked do "mind the things of the flesh;" and that they *walk* after, or *follow* after the things of the flesh. It is also seen to be true, that the righteous do mind "the things of the Spirit;" and that they "through the Spirit, do mortify the deeds of the body," and *walk*, or *follow* after the things of the Spirit.

Now these things being true, all that the christian has to do, in order to know that he has religion, is to ascertain certainly that he does mortify the deeds of the flesh, and walk after the things of the Spirit.

Let the pious reader carefully note this.

Now God has placed, in the hands of every christian, the means of knowing that he does mortify the deeds of the flesh, and that he does walk after the things of the Spirit. In support of this, I quote a passage, which was quoted some time ago, in support of another position. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." May not the christian know by this, that he does not walk after the flesh, but after the Spirit?

He certainly may. If he is in Christ Jesus, and if he walks after the Spirit, condemnation does not rest upon his soul. He feels, therefore,

an abiding sense within, of his acceptance with God.

Although he is sometimes led astray, as I have already shown; yet he fails not to ask forgiveness, and God fails not to extend forgiveness: and he, therefore, feels abidingly his acceptance with God. He feels within, no abiding condemnation; because he feels sure that he does use his very best exertions to mortify the deeds of the flesh, and to walk continually after the Spirit. He knows, therefore, that, as he does use his best exertions to mortify the deeds of the flesh, and to walk after the things of the Spirit, if he sometimes comes short, God is ready to forgive, and that he does forgive, when he asks him: and the christian is always ready to ask for forgiveness, when he comes short of duty, or departs, in the least from the right way.

Therefore it is said by the apostle, as already quoted: "There is, therefore, now no condemnation to them which are in Christ Jesus." There is none, because they know that they do not walk after the flesh, but after the Spirit.

"This I say then," again says St. Paul, "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." But the wisdom and goodness of God, have led him to meet every emergency, of even the humblest and weakest christian. Lest some christians should still have some unhappy doubts upon their minds, as to what the things of

the flesh are, and what the things of the Spirit are; God has told us what they are.—Gal. v. 19–26. Now they that follow the works of the flesh, as we have seen, are *not* God's people. They on the other hand, who do walk after the Spirit, *are* God's people. To enable every christian to know certainly what the works of the flesh are, and what the works, or fruits of the Spirit are, God tells us what they are; so that every christian may know that he walks after the things of the Spirit, and that he has religion. I will here repeat the works of the flesh, and those of the Spirit, as they stand in Gal. v. 19–26.

“Now the works of the flesh are manifest; which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.”

These, therefore, are the works of the flesh: they are every one easily known. Mark, now, the works or fruits of the Spirit. “But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.

Let us not be desirous of vain-glory, provoking one another, envying one another." To *walk after* the works of the flesh, or after the works of the Spirit, is to *love* those works and *practice* them.

Here, if you please, are two tables of works; one of the flesh, and the other of the Spirit, by which every man can determine certainly, to which class of the human family he belongs. Let the pious reader now take time, and examine each one of these tables carefully. Let him even take time, and examine carefully, every one of the works separately, of each one of these tables. Will you do it? Time and space forbid my undertaking this examination for you. Let the humble christian, then, begin with the first work named in the first table,—*adultery*. Let him ask himself the question, Do I ever practice this work of the flesh? If you do practice it, then know ye that you have no religion; for God says, as you read above, that "they which do such things, shall not inherit the kingdom of God."

¶ On the other hand, however, if you, through the Spirit, do mortify this abominable work of the flesh, then take courage, and examine the next one named,—*fornication*. Thus, you should continue the examination; taking up one by one, the works of the flesh, till you examine every one contained in the first table, in a very careful and close manner. At the end of this table; if, on

this kind of an examination, you find that you do not love the works of the flesh, and no one of them; and if you find certainly that when tempted to do any one of these works, you through the Spirit, do mortify the deeds of the flesh, then know ye, that ye are Christ's; having "crucified the flesh, with the affections and lusts" thereof. On the other hand, if you find that you do love any one of these works, and that you practice it; know then, that you are *not* Christ's; for "they which do such things shall not inherit the kingdom of God."

After examining the first table in the way pointed out; you should then examine the second, with an equal degree of care. Take up the fruits of the Spirit, one by one, and examine them carefully. They are placed there, not merely to be *read* in a hurried manner, and without being meditated upon; but to be read, and examined carefully, and seriously; and, withal, to be studied *prayerfully*.

Begin this examination, then, with the first fruit of the Spirit named in the second table,—*love*.

Let the humble christian ask himself the question, Do I possess this fruit of the Spirit? Do I love God, do I love his people, do I love all mankind, so as to wish to see all prepared to meet together in heaven; and to do all I can, to help them to be thus prepared? Now just so soon as the

pious reader asks himself the question first named above, *Do I love God?* he knows he loves him. I care not how little or weak a christian he may esteem himself to be, he knows that he does love God; and just as soon as this question is asked, he is ready, with Peter to answer, “Yea, Lord: thou knowest that I love thee.” He knows, too, with equal certainty, that he does love, that he does sincerely love the good people of God, of every name and order. He knows also that he loves all mankind, so as to wish to see all of them religious; and to use what exertions he can to make them so. All these things have been made sufficiently plain, in another place.

Then the christian knows that he does possess this fruit of the Spirit. Let him now take up the next one named, and examine it in like manner. Joy is the next fruit of the Spirit, named in the second table. Like love, this fruit of the Spirit has already been dwelt upon, at sufficient length, in its proper place. Suffice it to say here, then, that the christian remembers something of the heavenly joy,—of the “joy unspeakable and full of glory,” which he felt, when he first believed and felt the love of God, like a smooth river of oil, pouring into his soul, through the channel of faith. He also knows, that ever since he was born again, he has possessed the joy of the christian in a greater or less degree.

Even in times of greatest trial and darkness to

the christian, he yet knows that he has at least some of the christian's joy: and that it is at all times, whether weak or strong, a "joy unspeakable and full of glory." Peace is the next fruit of the Spirit which is named in the second table. This, like the other two which I have just been considering, has also been sufficiently dwelt upon in a proper place. It will be enough, then, to observe here, that just so soon as the pious reader examines this fruit of the Spirit, he knows that he possesses it. He remembers how peace, and love, and joy, were poured into his soul when he was born again. He then felt peace within,—peace towards God, peace within himself, peace towards all men. Amidst all the trials, temptations, and storms, through which he has since passed; his soul has never once been entirely destitute of this sweet, this heaven-born peace. This is a subject upon which the angels of God might pause and dwell, with heavenly rapture and delight. Behold! that peace, whose fountain is the everlasting Prince of Peace himself, and which fills the breasts of all the angels, and ministering spirits of heaven, is communicated to the agitated, distressed, and guilty soul of man! Instantly, his agitation ceases, distress is fled and gone, guilt is washed away; and peace, sweet and heavenly in its nature, flows into and fills up the soul. It is now calm and quiet as the unruffled ocean, unshaken by a single breeze.

Reason;—the Prince of Peace has now set up his own kingdom in that soul; and he reigns and rules in it; and he will, forevermore.

Now the remaining fruits of the Spirit named in this table, are “long-suffering, gentleness, goodness, faith, meekness, temperance.” Let the pious reader continue, till each of these remaining fruits is carefully examined. It is the nature of the christian religion, to cause the child of God to be long-suffering. Paul, in describing it as an effect of charity or love, says; “Charity *suffereth long*, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, *is not easily provoked*, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; *beareth* all things, believeth all things, *hopeth* all things, *endureth* all things.”—1. Cor. xiii. 4–7.

By this, it is seen to be true, that it is indeed the very nature of the christian religion to be long-suffering. This disposition to put the very best possible *construction* upon every thing, and especially upon all the actions of men, is not natural to the christian; that is, it is not possessed by him before the New-birth: it is the fruit of the Spirit. The disposition and effort to *endure* all things patiently, and with entire resignation to the will of God, is not natural to the christian; it is a fruit of the Spirit. The disposition to *bear* all things, as well the afflictions of Providence, as

the annoyance, injury, and wickedness of ungodly men, is not natural to the christian; it is a fruit of the Spirit.

The disposition to be kind to all,—to enemies as well as to friends, is not natural to the christian; it is a fruit of the Spirit. By saying that these dispositions are not *natural to the christian*, I mean that they do not naturally exist in his soul before he is born again; but, that they are implanted there by the Holy Spirit when the soul is converted.

The christian, then, is long-suffering. The more he examines this fruit of the Spirit, in connexion with what actually takes place in his own heart; the more will he be convinced that he, himself, is long-suffering, and that he possesses this fruit of the Spirit also.

Gentleness is the next fruit of the Spirit named.

The ferocity and turbulence of his wicked heart have been removed from the christian, by the New-birth. He is now docile, governable, yielding, and gentle as the lamb. Reason;—christians are they who “have washed their robes, and made them white in the blood of the Lamb.” The christian, therefore, sees that he possesses this fruit of the Spirit also. Let him, then, continue the examination.

The next fruit which is named in this table, is goodness.

In the New-birth, as the reader may remember, the image of Satan is removed from the soul of the christian, by the Holy Spirit, and the image of Christ is implanted there, in its room. As one of the attributes of Christ is goodness, therefore, wickedness is taken from the heart of the christian, when he is born again, and goodness is implanted there; goodness being a part, so to speak, of the image of Christ. From a wicked man, therefore, the christian becomes a good man. As God is good, and delights, therefore, in doing good always; even so is the christian good also in a finite or limited sense; and he also takes delight always in doing good to his fellow beings.

| As God is always found doing good, even to his enemies; even so does the christian love his enemies, pray for them, and always do them good, whenever he has it in his power. The Holy Spirit of God leads him to do so. The christian is commanded to do good for evil, and not to render evil for evil. The sinner cannot do this. His own evil and wicked heart, prevents him from doing good for evil, and impels him always to do evil for evil. It oft-times impels him, even to do evil for good. This evil nature is removed however, by the Spirit, in the New-birth; and goodness, among other things, is implanted in the heart. A desire to do good unto all men, is therefore, begotten in the soul, in the first place, by the Holy Spirit; and this desire is kept up ever after-

wards in the soul, by the same Spirit. It is not merely kept alive in the soul afterwards; but it is steadily and constantly increasing. This is the true reason why the christian *can* do good for evil, and why he really *does* so.

It is the true reason why he is always found endeavoring to do good to all; whether they be friends or enemies. Goodness is deeply implanted in his soul, in the first place, by the Spirit; and in the next place, goodness is ever afterwards kept alive therein, increased, and strengthened, by the same Spirit.

Thus we see, that the christian continues to grow in this grace, also, as he does in every other one; and we see at the same time, how it is, that christians "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ:" it is by the power, and operation of the Spirit of God. Let the christian examine this fruit of the Spirit very carefully: and let him as carefully compare it with the exercises of his own heart, and with his own actions towards his fellow beings. Lest some should pass it over without examining it, as carefully as they ought, I will here direct their attention to it awhile longer myself. Goodness is a fruit of the Spirit; and the christian, and none but the christian possesses this fruit. It is impossible, too, for the sinner to be good, and do good, as you will presently see. "Ye have heard that it hath been said," says the Saviour, "Thou shalt

love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?" Such, I say, is the evil nature of the sinner, that he cannot do what is here required, and he never does do these things.

He does evil for evil continually; and he is always ready to avenge himself upon his enemies, and never willing to "do good to them that hate" him.

So far from acting thus, I say, the sinner very commonly does evil for good; thus proving that he is of his father the devil, and that he delights to do his works. The christian only, can love his enemies: but the christian does love his enemies. Such is the goodness of his heart, too, that he is always ready to do them good, whenever he has the opportunity. He, therefore, does always "do good to them that hate" him, when he has it in his power to do so. Thus he does good for evil; a thing which none but the christian can do. He also prays for his enemies, as he is required to do. He sincerely desires to see all men prepared

for eternity, that they may be happy forever: and he sincerely desires to see his enemies themselves, even his most bitter and inveterate enemies, prepared for happiness with God in the world to come. He therefore very naturally prays for them, as he is required to do. Christians, then, do, in the very sincerity of their souls, pray for them which despitefully use them, and persecute them.

On this same subject, St. Paul gives in substance, the same directions with those of the Saviour just noticed. "Bless them which persecute you;" says he, "bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be ye not overcome of evil, but overcome evil with good." Now the sincere christian knows, that such is the goodness of his heart, that it is his constant wish to do the things here required;

and he knows, also, that he always tries to do them. He knows, moreover, that it always affords him sincere pleasure to have it in his power to do good for evil, and that he always strives to "overcome evil with good." This goodness is not his own by nature; it was implanted within the soul, by the Holy Spirit; and by the Holy Spirit is it continually increased.

When I began to help the christian to examine the fruits of the Spirit, contained in the second table, it was not my intention to notice each one separately. The subject, however, is so very pleasing, and it is, withal, so profitable, that I have been led almost irresistibly, to examine nearly every one. Indeed, so pleasant has been this examination, and so profitable do I conceive it to be, that I have felt, through the whole of it, a strong desire to dwell at considerable length upon each one of the fruits of the Spirit, which I have named. Having named nearly all, I will now notice briefly the remaining ones.

Faith, is the next fruit contained in this table.

As I have already said much upon this subject, it will not be necessary for me to add much more in this place. In the last chapter, this fruit of the Spirit is treated upon, at some length, as an evidence of religion in the soul. It is doubtless true as there shown, that wherever faith is found, it is an evidence of religion in the soul.

It is doubtless true, also, that it is a fruit of the

Spirit; as I have proved several times already, during the progress of this work. It is certainly true, again, that the christian always knows that he has some faith in God; even some of the true and living faith of the christian, which purifies the heart, works by love, and which overcomes the world. This has all been clearly shown. It is true likewise, that the faith of the humble christian is stronger than death. It has been shown that the faith, of even the weakest christian, is stronger than death.

The christian, by nature does not possess this faith. By nature all men are unbelievers, "For God hath concluded them all in unbelief." Faith, then, is a fruit of the Spirit. This has been made sufficiently clear already.

The next fruit which claims our attention in this table is meekness. By nature the sinner is proud, haughty, overbearing and often tyrannical.

In conversion, the spirit of Christ is implanted in the soul, as well as his image. The Saviour was meek, as he assures us himself. "Come unto me all ye that labor and are heavy laden," says he, "and I will give you rest. Take my yoke upon you, and learn of me; *for I am meek and lowly in heart*; and ye shall find rest unto your souls."

Pride, and haughtiness, and arrogance, and a spirit of tyranny, are all removed out of the soul, when it is born again; and meekness is implanted

in it, by the Spirit, in the room of these. The new convert, therefore, invariably has humble views of himself.

Pride is taken away from him, and he now feels sincerely humble, he feels meek, he feels submissive. His haughtiness and arrogance are both gone, and he is now ready to esteem others, and especially christians, better than himself. He fulfils from the heart, the following injunction of the apostle. "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves." Meekness is a fruit of the Spirit. The humble christian feels meek, and he feels humble and lowly, and he knows it. Meekness, like every other christian grace, continues through life to grow; being fed or nourished by the Holy Spirit.

Temperance is the last fruit of the Spirit named in the second table. It is, perhaps unnecessary to dwell upon this fruit. Suffice it to say, that the true christian is temperate in eating, in drinking, in wearing, in all the luxuries of life, in his admonitions, in his censures, in his resentments, in his commendations, in the judgment he forms, in the decisions he makes, in his general walk and conversation; in short, that he "is temperate in all things." I have now noticed, as briefly as I could, each one of the fruits of the Spirit contained in the second table. In the examination of each one, the pious reader knows, by good evidence,

that he possesses each one of them separately; and that he possesses them as a whole. It is, therefore, justly added, by the apostle, "Against such there is no law." By these fruits of the Spirit, then, christians know that they have, in the soul, the religion of the Lord Jesus Christ. The apostle concludes this description of the christian in the following words. "And they that are Christ's have crucified the flesh, with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." Now let the pious christian lift up his heart, in thankfulness and praises to God for his goodness. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"—Ps. cvii. 8.

CHAPTER XXV.

In the xixth chapter of this work, while speaking of the evidences of the New-birth, the witness of the Spirit was among the evidences named. The Spirit bears witness with our spirit, that we are born again, when the New-birth takes place. This testimony is doubtless conveyed by the Holy Spirit to the soul just converted, by acting upon it in a direct manner. I mean by this, that in witnessing with the spirit of man, that the New-birth is accomplished, the Holy Spirit, doubtless, does not resort to the agency of instruments; but it produces this testimony, by a direct operation of his own, upon the spirit of the new-convert.

The fact, however, to which I wish to direct the particular attention of the christian reader, is, *the Spirit continues, through life, to witness with the Spirit of the christian, that he is born of God.* The Holy Ghost does not merely produce this evidence in the soul, at the time it is converted; and then leave that soul ever afterwards to grope its way in darkness, and uncertainty, from this world to the next. Far be it from our Heavenly Father, to act in such a manner towards his children. Because he is love, and be-

cause he knows how many difficulties his people are obliged to encounter, and because he knows how much they are given to doubting, even through life; he has placed in their hands, very many evidences or tests, by which all may know that they have the religion of Jesus. Among these, is the witness of the Spirit. It may not be amiss for me to remark here, perhaps, that some christians enjoy the witness of the Spirit at the time of the New-birth, in a much more powerful degree than others do. The careful reader is already prepared for this remark; because the same remark has been made, concerning every evidence of religion in the soul, which I have named. It is not my business to account for this difference; were I to undertake it, I would very probably fail to accomplish it. The Bible, however, does not bring to view a single evidence of religion in the soul, which is not possessed in a stronger degree by some christians, than it is by others.

It will be recollected by the reader, that the Saviour promised his disciples, shortly before he was taken from them, that he would send them another Comforter, who is the Holy Ghost. According to the promise of the Saviour, the Holy Ghost was given to perform a two-fold office in the world. He was to reprove the world of sin; and he was also, at the same time, to comfort the people of God: furthermore, he was to abide with God's people forever. All this may be found by

reading chapters xiv. xv. and xvi., of the Gospel by St. John. The reader will also recollect that in chapter xiv., I have dwelt at some length upon the office of the Holy Ghost, as a Reprover of sin; and he will remember, too, that something has been said, also, in chapter xix., upon his office as a Comforter of God's children.

In his office of Comforter of the children of God, he is to abide with them forever; which may be seen by reading the chapters in the Gospel by St. John already referred to. He is, therefore, to abide with each one, after he is born again, as long as he lives in the world; and with every successive generation of christians, till the end of the world: and he is to do so, as a **DIVINE COMFORTER**.

The christian will at once see, then, that the Holy Ghost does not merely create the soul anew, and witness *once* with it, that it is born again; but he bears witness with that soul *ever afterwards*, to the very same comforting truth. We know not all the various methods by which the Holy Ghost performs, in the souls of his people, the office of Comforter.

One of the methods, however, by which he comforts his people, is, unquestionably, by witnessing with their spirit through life, that they are born of God. This testimony, as we have just seen, is borne by the Holy Ghost, with the spirits of God's people, from the time they are born

again, till the end of life. The comfort thereby conveyed by the Holy Comforter, to the soul of every christian, and that unceasingly, too, is incalculable. If, then, the comfort conveyed through this *single* channel, is incalculable, what must the amount of comfort be, which is daily poured into the soul of every christian, by means of *all* the channels through which he communicates comfort to the heart of God's people? Even though it be looked upon as a digression from my subject, nevertheless, I must speak of at least some of these divine communications. I hope it will be seen, however, before I conclude, that this notice of these divine communications, is not a digression; because it will perhaps help the christian to ascertain that he does possess the witnessing influences of the Holy Ghost, and knowing that he possesses these, he then knows he is a child of God.

I have just remarked that the comfort communicated to the spirit of the christian by the Holy Spirit, in witnessing with his spirit, that he is born again, and that during life, too, is incalculable. Let us consider this a little. But before doing so, I must remind the christian, that it is laid down in the Scriptures as a fixed, an unalterable truth, applicable to every christian in all ages, *that the Holy Ghost dwells in the soul of the christian, and that abidingly.* This truth is of so much

importance, that I must quote a few passages from the Bible to prove it. Let the reader now look at it again carefully, recollecting the reason why it is named; and then let him read the following passages.

“What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.”—2. Cor. vi. 16. Christians, in this passage, are plainly represented as the *temple* of God, for God declares this to be true; and he further declares that he “will dwell in them, and walk in them.” He does not, therefore, come into the soul of the christian *occasionally*, and at *convenient seasons*, as many good christians seem to suppose; and then leave again, for some other point in universal space: but he comes into the soul when he converts it, and he then takes up his *abode* there, and he *dwells* there, and *walks* there, till the end of life; without ever leaving for a single moment.

Let me quote again in support of this. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”—1. Cor. iii. 16. “Now ye are the body of Christ, and members in particular;” that is, christians are.—1. Cor. xii. 27. “What!” says St. Paul on the same subject, “know ye not that your body is the temple of the Holy Ghost which is in you, which ye

have of God, and ye are not your own?"—1. Cor. vi. 19. Now I would have the christian to put away forever, the erroneous, and really unfounded notion, that God by the Holy Ghost does not dwell in him always, after the New-birth, even unto death, and that without ceasing. The evidence that he does dwell abidingly in the christian, is now before the reader; and it is plain, and decisive. Many very good, and even intelligent christians, are in the habit of believing that God is never in them by the Holy Spirit, except it be when they feel *good*, as they call it. This is certainly a very gross error; and the sooner the christian detects, and renounces it, the better it will be for him.

It is certainly true that God is in them, when they *feel good*; but it is equally as true, that he is in them at all other times; even when they *feel bad*, or distressed. The christian's feeling distressed, or dejected, or cast down, or even full of doubts, and of deep and painful anxiety, is no evidence whatever, that God is not *dwelling* in him, and walking in him, by the Holy Ghost, even at that very time. Let it be remembered, therefore, that it is an unalterable truth, and applicable to every christian, *that the Holy Ghost dwells in the soul of the christian, and that abidingly*. I have shown from the Bible, that this is true. Were it not so, the christian would not, at any time, feel the lively enjoyments of religion; that is, he never

would *feel good*, at any time. I am now ready to consider, for awhile, the remark made a little while ago, concerning the incalculable amount of comfort, poured into the heart of the christian continually, by the Holy Ghost, not only by witnessing with his spirit that he is born of God, but by various other methods.

I will begin with the beginning point of the christian life. At that very point, the New-birth takes place in the soul, by the power of the Holy Ghost. At the same point, the Holy Ghost, as already observed, takes up his abode in that newly converted soul; and he takes it up to dwell there, and to walk there forever: *and he does so*. At that point, also, he witnesses with the spirit of the christian, for the first time, that he is born of God. The comfort thus communicated to the soul, in this single instance, is incalculable. The young convert, however, is still in the flesh; he is still in a wicked world, abounding with temptations; and he is still in a world in which he may be acted upon, to a certain extent, by the devil. The Bible represents the new convert, regardless of his age as an individual, as a *babe*. As in the case of the natural babe, when he is born in a natural point of view, a great change takes place in the christian, when he is born of the Spirit; and like the natural babe, he is extremely weak, and ignorant, and helpless, in a spiritual sense. Surrounded now, as this babe is, by the world, the flesh,

and the devil, how would he maintain his christian life, even a single day, were it not true that God dwells in him, and walks in him? The christian reader doubtless sees plainly that he could not do it at all. Although the Spirit might bear witness with the spirit of this babe in Christ, that he is born again, in a ten-fold stronger degree than he has ever yet done; yet if he were then to leave that babe in an hour or two after being born again, or even in a week or two, and not return again, for some time, it would certainly be destroyed. Imagine to yourself now, the brightest and happiest profession of religion you ever saw. Such was the divine power, perhaps, with which the Spirit witnessed with his spirit, that he was born of God, that perhaps all the wicked men on earth, with the devil to help them, could not have made him believe, at that time, that he was not God's own child. Recollect his weakness, ignorance, and helplessness; and then remember that he shortly afterwards went out from the company of his religious friends, where he embraced religion; and went among the enemies named above. The world soon begins to entice, to tempt,—the flesh does the same, and the devil, ever on the lookout, observing how matters stand, throws his influence in the same scale with the world and the flesh.

Now if God had taken his leave of that christian's heart for a time, when his christian friends

took theirs, or about that time, as many good people suppose; how would it be possible for this weak, ignorant, and helpless babe in Christ to stand, or to maintain his christian life? The truth is plain, God does not leave him, when *he* leaves the church, and his christian friends: nay, he does not leave him even for a single moment; but he constantly *dwells* in him, and he constantly *walks* in him; so that wherever the christian goes, God also goes; and wherever the christian dwells, there also God dwells. The babe in Christ goes out into the world, and among countless multitudes of enemies, many of them being experienced, fierce and bloody. It is but seldom that these babes, have even a single christian friend at hand, to assist them in their difficulties, and fierce battles. They are mostly alone. Alone! did I say? not alone;—because, day after day, and night after night, God “dwells in them, and walks in them.” Surrounded by temptations, as the christian necessarily must be, from the time he is born again, till he is taken home to heaven, he must needs have many sore trials, and he must necessarily pass through many battles, as well as through many seasons of great darkness, of great mental distress, of deep anxiety.

¶ After the New-birth takes place, it is never very long before the christian is called upon to pass through trials or difficulties of some kind. He is unable, perhaps, to maintain, very long afterwards,

the same degree of lively, and of burning love, and the same degree of ecstatic, and overflowing joy, which he felt when the New-birth took place, and for a short length of time afterwards. For this reason, he is soon filled with doubts concerning his religion. Every christian, perhaps, has experienced this. These doubts are often-times extremely bitter, and perplexing. This is one of the times when the christian thinks that God has left his heart, at least for a time, and has gone on business somewhere else. Almost all christians hold it to be absolutely impossible, for any christian to be the subject of such doubts, at the very time that God is in them. Not so however: God has not taken a temporary leave of them, at such times, nor yet is it true that it is impossible for the humble christian, to be the subject of bitter, and perplexing doubts, at the very time when God is dwelling in him by the Holy Spirit. God is in his people at all times; as well when they are filled with distressing doubts, as when they feel burning love to God, and "joy unspeakable, and full of glory" in the Holy Ghost.

He says "I will *dwell* in them, and *walk* in them."

The truth is, the christian always needs the presence of God to help him onwards, from earth to heaven; but he seems to need his presence in an eminent degree, when his heart is filled with bitter doubts. Is it in seasons of great trial, only,

that God leaves his dwelling place, which is the heart of the christian? God forbid.

“Let your conversation be without covetousness;” says St. Paul, “and be content with such things as ye have: for he hath said, *I will never leave thee nor forsake thee.*”—Heb. xiii. 5. In seasons of the most trying doubts, then, God still dwells in his people, and walks in them; as well as in seasons of overflowing joy, and of great spiritual happiness. “I will never leave thee, nor forsake thee;” says the christian’s God. Were not God actually dwelling in the christian, at all times, as well in times of great doubts, as in times of much sweet and heavenly assurance; it is doubtless a truth, that the bitter doubts, and other trials of the christian, would always be attended with consequences far more distressing than we ever see them.

You are a new convert, young in the christian life, and in christian experience. At first, your happiness is great, it may be overflowing. Soon, however, you find yourself in the midst of many spiritual enemies; consequently, your heart is filled with many doubts, of the most unhappy kind. You now forget that God is still dwelling in you; nay, if a friend were to remind you of this Bible truth, you would not believe it, perhaps; so firmly are you fixed in the false opinion, that God cannot be in you, while you are so full of distressing doubts.

You have never reflected, perhaps, that if it were not true, that God dwells in you, even in seasons of your greatest doubts, your doubts would, no doubt, be a thousand fold more numerous than they are as it is, and a thousand fold more distressing in their nature. Indeed it is doubtless true, that if God were not dwelling in the christian, in seasons of darkness and of doubt, his great unhappiness would very soon sink him into a state of complete despair.

The christian does not know the amount of unhappiness, which God averts from him, even in seasons of darkness and doubt, by dwelling in him, by the Holy Ghost.

By thus dwelling in him, at all times, he doubtless turns aside oceans of unhappiness, from the heart of every christian, in the shape of darkness and of doubt, as well as in many other shapes: and by thus dwelling in him, he enables him to *endure*, and, at last, to *overcome* such darkness and doubts, and such other difficulties and trials, as God sees proper, at times, to permit to come upon his people.

Behold, now, the beauty of the following passage; "Likewise the Spirit also helpeth our infirmities."—Rom. viii. 26.

From what has now been said, the pious reader will observe, that God not only dwells continually in the heart of the christian, by the Holy Ghost,

but he is constantly pouring comfort into his heart, by at least three different channels; leaving entirely out of view very many other channels by which it is usual for him to comfort him. In the heart of the christian, does the Holy Ghost, the Comforter, ever continue to dwell. He communicates comfort, in the first place, indirectly; but in an incalculable amount, *by averting darkness and doubts, and misery and unhappiness, in numberless forms*; which would, no doubt come upon every christian, and overcome him, too, were they not turned aside by the Holy Ghost. In the second place, he communicates incalculable comfort to the christian, *by enabling him to endure such trials and afflictions as God sees proper to permit to come upon him*; and by enabling him to *endure* such seasons of darkness, doubts, and of spiritual misery, as God sees good to permit to enter into his heart at times: and he also communicates comfort, by enabling him, at last, to *overcome* these seasons of darkness, and of spiritual distress, entirely. In the third place, God communicates comfort, in an incalculable amount, in a direct manner; *that is, by acting directly upon the spirit of the christian, by the Holy Spirit.*

Among a great number of comforting, and of divinely happy effects, produced in the heart of every christian, by this direct operation of the Holy Spirit upon his spirit, I may here name a

few. In doing so, the reader will recognize some things that have already been treated upon, as evidences, themselves, of religion in the soul.

By a direct operation of the Holy Spirit, peace, love, and joy are communicated to the spirit of the christian. As we have already seen, these comforting, and happy effects or productions, of the Spirit, are communicated when the soul is born again: and we have also seen, that they are communicated in different degrees of power, to different persons.

As long as the christian lives, the Holy Spirit continues to keep alive these graces in the heart of the christian; and he does so, in many instances at least, by directly operating upon *his* spirit. God, on many occasions through the course of the life of the christian, sees good to give these graces a fresh, and more powerful impulse, as it were; so that the peace, love, and joy of the christian, on very many occasions through life, are much more enlarged and extended, than usual. This increasing the peace, love, and joy of the christian, mostly takes place, by the direct influence of the Spirit, while he is engaged in secret or family prayer; while he is attending on the preached word, or else, while he is engaged in the discharge of some other christian duty.

The feeling of peace, love, and joy within, even though it be in a very weak degree, is comforting to the christian, in an inexpressible degree; it is

strengthening to him also. When God sees proper to cause these holy streams to swell, so as to overflow their common bounds, the comfort of the christian is swelled in the same proportion. Thus does God communicate incalculable comfort to the heart of his people, by acting directly upon their spirits.

Thus does he witness with the christian, also, that he has the religion of JEsus. When the christian feels peace, love, and joy, in *strong* exercise within, he knows thereby that he has religion. He knows, too, that the communication of peace, love, and joy, is at least one way by which the Holy Spirit witnesses with his spirit, that he has religion; because he knows that these are shed abroad in the heart, by the Holy Ghost. When the christian feels these holy exercises in a *very weak* degree within, as every one does at times, he still knows, however, that he has religion; but his witness, or evidence for this, is now *very weak also*. When he feels these holy exercises within, in a *calm* and *moderate* degree of strength, he knows, thereby, that he has religion; but he possesses the witness, or evidence of this comforting truth, only in a *calm* and *moderate* degree of strength also. Now it has already been seen, while speaking of these graces separately, and as evidences of the New-birth as well as of religion, that although they are oft-times very weak, as the christian is ready to imagine, there is yet

no period in the life of any christian, when he does not feel at least some inward peace, love and joy.

There is no period, therefore, in the life of any christian, when he does not possess the witness of the Holy Spirit, that he has religion. "The Spirit itself beareth witness with our spirit that we are the children of God."—Rom. viii. 16. He bears this testimony, by touching the spirit of the christian, so to speak, by dwelling in him, and walking in him; and by communicating, to his heart, peace, love, and joy in a constant stream. Those streams sometimes *appear* to be weaker, and sometimes stronger; but they never cease to be poured into the soul of the christian. How *could* they cease to be poured into it! when it is known that God, who is the great Fountain of peace, love, and joy, himself dwells continually in the heart of the christian, and walks in it, and that he never leaves it even for a single moment! How, then, I ask, could peace, and love, and joy cease to be poured into the heart of the christian! It is impossible for them ever to cease.

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"—1. Cor. vi. 9.

Now it certainly is plain to every pious reader that, when God, who is himself the very Fountain of Peace, love, joy, and of every other grace and

holy exercise, dwells continually in the heart of the christian, these divine, and holy streams must, in the very nature of things, continue to flow from this Fountain into the heart, in an unceasing stream. The truth is, they do flow in an unceasing stream, into the heart of every christian. This stream, as I have remarked several times already, appears very often to get weak, and it *is* doubtless weaker at one time, than it is at another; not because God changes, but because of the imperfections of fallen nature, connected with surrounding circumstances. Were it not true, that God dwells in the christian's heart, this stream would not only become very weak sometimes, but it would cease to flow altogether; and the consequence would be, that you would find christians everywhere, entirely destitute of the holy exercises of peace, love, joy, and of every other holy exercise, except on some rare occasions.

The true reason, therefore, why faith and love, and peace, and joy, and every other holy exercise flow, in a continual stream, into the heart of the christian, is, simply because God dwells and walks there; and he is the everlasting Fountain of all these.

Christians are represented, in the Scriptures, as the *body* of Christ, as well as the *temple* of the Holy Ghost.

"Now," says the apostle, "ye are the body of Christ, and members in particular."—1. Cor. xii.

27. Believers, therefore, being the *dwelling place* of God, the *temple* of the Holy Ghost, and the *body* of Christ, how is it possible for faith, love, peace, joy, &c., to cease to flow into the heart of the christian? Impossible!

How is it possible for the christian to get so far away from God, as *not* to be the *dwelling place* of God, the *temple* of the Holy Ghost, the *body* of Christ! seeing that God ever *dwells in him*, and that he declares, “I will *never* leave thee, nor *forsake* thee!”—Heb. xiii. 5. Suppose it to be possible for the christian sometimes to desire to leave God, which is supposing an impossibility; yet God will not leave him; for he *dwells in him*, and he *walks in him*, let him go where he may: and let him go where he may, he is the *temple* of the Holy Ghost, and a part of the *body* of Christ. Besides all this, God says emphatically, “I will never leave thee, nor forsake thee.” Can any thing, or any being overcome God? Is any thing, or all things together, too mighty for him? Were the whole Universe to arise in hostility against him, could it prevail against him? Can all the sin on earth, and all the devils in hell, turn him out of his dwelling place,—out of his temple,—out of his own body!

The following passage is appropriate: “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is writ-

ten, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay in all these things we are *more than conquerors*, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. viii. 35-39.

The Holy Spirit does not witness with the spirit of God's people, that they are the children of God, and that through life, only by pouring into their hearts faith, hope, peace, love, joy, &c.; but he also does it by producing a divine *consciousness* of this comforting truth within. I know not by what other name to call it. Whether it be called a consciousness, an assurance, or a knowledge, is not very important: the fact remains unshaken, that, "the Spirit itself beareth witness with our spirit, that we are the children of God." Rom. viii. 16. As I have taken occasion already to remark, the evidence or witness of the Spirit, that we are the children of God, is doubtless enjoyed in a much clearer, and stronger degree, by some christians, than it is by others; yet all christians enjoy this evidence. The very same believer, too, is blessed with this evidence in a more powerful and overwhelming degree, at some periods, than he is at other periods. Although God

sees proper sometimes to permit doubts, even of a very serious nature, to spring up in the heart of every christian; yet, as we have seen, he is still in that very heart, and at that very time, affording the christian, at least some testimony, that he is God's. At other times, it pleases God to chase away all darkness, and every doubt, from the heart of the christian. Darkness, and doubts, and fears, all flee away from the christian before the witnessing operations of the Holy Ghost, as natural darkness, and vapors, flee away from the face of the earth, before the approaching rays of the morning sun. At such times, all within the believer is light, all is faith, all is love, all is "joy unspeakable and full of glory." He now is able to say, in the exercise of the faith of assurance, and without a lurking doubt within, "I know that my Redeemer liveth," I know that I am his, I know that I have religion.

Now, the fact that all darkness, and doubts, and fears, are driven out of the believer's heart at such times, and that his heart is filled, even to overflowing, with heavenly comfort and joy in believing, does by no means prove that God was absent from such a heart, in seasons of darkness, and trial, and doubt; and that he has just returned, and again taken up his abode in it. It only proves that he has *enlarged* the stream considerably, for the time being, and that the Spirit witnesses, with the spirit of the believer, in a more

energetic manner than usual, that he is a child of God.

The reader will remember that, in the beginning of the xviiiith chapter, the following statement occurs: viz; "In speaking of the evidences of the New-birth, I have two principal objects in view:

"First, to convince the professor of religion who is deceived or mistaken, that he has *no religion*; that he may be persuaded to cast aside his false hope, and yet seek the New-birth until he obtains it.

"Second, to show every true child of God, that he *has indeed* been born again, and that he has religion; so that he may *know*, and not *guess* he has."

From a great number of evidences of religion in the soul, with which the Bible abounds, I have selected a few. Very many more of these evidences might be named; but I do most sincerely think, that a sufficient number has been named, to accomplish the two leading objects just named. That professor, who is mistaken, or deceived, and who, therefore, is destitute of religion, may surely find out his mistake, if he will carefully read the evidences of religion herein contained. As to the hypocrite in religion, I take it for granted that he knows already, that he is a detestable hypocrite, and that arguments to prove this, are therefore altogether unnecessary.

That professor, on the other hand, who is really born again, and who has the religion of Jesus, may now know certainly, that he is a child of God, as I humbly conceive, if he will carefully, and prayerfully examine the evidences of religion in the soul which I have now named.

Perhaps I ought to name one more of these evidences, as it is a very important one,—one, too, which will serve to try the kind of spirit that is in all professors,—one which is calculated, in a peculiar manner, to test the genuineness of every professor's religion: I mean *forgiveness*. He who cannot forgive his fellow being, *regardless of the injury inflicted by that being*, is certainly *not* a true disciple of the meek and lowly Jesus. The true christian *can* forgive men their trespasses, let the nature of the offence be what it may: and the true christian *does* forgive men their trespasses.

The real christian does so, and that from the very bottom of the heart, too; so that his forgiving his enemies, is not a mere piece of vile hypocrisy, but it is an act of the heart; *unfeigned and sincere*.

If you cannot thus forgive your enemies, even your most *bitter enemies*, let me now beseech you to lay aside your false, and hypocritical pretensions to the mild, forgiving, and holy religion of Jesus. "Now if any man have not the Spirit of Christ, he is none of his."—Rom. viii. 9.

If, on the other hand, you do forgive your enemies; then know ye, that you are a true christian.

Take, now, for sufficient proof of what is here advanced, our Lord's prayer, with his own comment upon the subject of forgiveness which is inculcated in the prayer. "Our Father which art in heaven, hallowed be thy name: thy kingdom come: thy will be done, in earth as it is in heaven: give us this day our daily bread: and forgive us our debts, *as we forgive our debtors*: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen.

"For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, *neither will your Father forgive your trespasses.*"—Matt. vi. 9-15.

There are hundreds, and even thousands of professors of religion, who cannot forgive their enemies, and who never even try to do it. Would to God that all such, who read this book, would straightway take their polluted carcasses out of the church of the living God, and thereby cease to treasure up wrath against the day of wrath.

Yes, these long-faced, hypocritical professors, can go to church, make long prayers, look sanctimonious,—and they can even give their money quite liberally for religious purposes: *but, in these*

things consists their entire stock of religion;— they cannot forgive their enemies—they never once try to forgive them. So far from forgiving them, they hate them, with a hellish hatred; and so far from loving them, and praying for them, as they are commanded to do; they seek every opportunity to injure and distress them. Even the people of God are oftentimes the objects of the hellish malice and hatred, of these fearful professors of religion. Verily, they shall receive the greater damnation.

The *true* christian, however, as already seen, does forgive his enemies, even his worst enemies; and he knows, by this, that he is a true child of God.

It certainly is true, however, that the christian, on many occasions, finds it absolutely impossible to forgive some injuries at the very moment when they are committed. It is even true, that it occasionally requires the christian, to take some time, before he finds himself able to forgive an enemy.

Forgiveness, or the power or disposition to forgive, certainly comes through the help of God's Spirit. The crime committed, may be of such a wicked, or atrocious character, that a little time is necessary to wear off the bitter impression, left in the heart; and also to obtain a strong supply, so to speak, of divine grace, by supplication and prayer. If it sometimes so happens, then, that

the christian is unable, for a little time after the injury is perpetrated, to forgive it cordially, on account of its deep enormity, or great atrocity, let him not take this as an evidence that he has no religion. If he is a christian, let him strive to perform this plain, but sometimes difficult christian duty; and let him pray for assistance, and help will be extended, and the enemy, in the end, entirely forgiven.

I ought to remark, perhaps, before I drop this subject, that, although God requires the christian to forgive even the most atrocious enemy, to love him, to pray for him, and to do him good, in other ways, when he has the power; yet, he does not require the christian to treat him as an intimate friend, and to place confidence in him, so long as he proves, by his actions, that he is unworthy of intimacy, and of confidence.

It does seem to me, now, that the humble believer, who has attentively, and prayerfully read the evidences of religion in the soul, which have now been named, may *know* that he is a true child of God; and that he needs not to *guess* at it any longer.

Perhaps I cannot conclude my remarks on the evidences of religion in the soul, better than by summing up many of these evidences or tests; not in the exact order in which I have named them, but as I find them in several places in the Bible.

In this summary, I will not even confine myself

to the very identical marks or evidences which I have already spoken of, as I expect to name others in addition to those already named.

In the first place, then, quite a number of these evidences of religion in the soul, is found in the fifth chapter of Paul's letter to the Galatians: these have once been named already. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

The following passage abounds with evidences of religion in the soul: notice them.

"And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—2. Pet. i. 5-8.

And among other marks or evidences of religion, contained in the Bible, I may name, from the two pages alone, which I have just quoted, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, virtue, knowledge, godliness, and brotherly kindness.

To these evidences, I may add, the *warfare* in which the christian is ever engaged, his *constant wish*, and *faithful effort* to keep God's command-

ments, the *witnessing influences* of the Holy Spirit, *forgiving of enemies*, *loving them*, *praying* for them, and *doing good* for evil.

Thus have I now given a sufficient number of the evidences of religion in the soul, to enable every true believer, as I humbly trust, to know that he has religion; and every deceived, or mistaken professor, to know that he has none. May God now add his blessing to this part of my undertaking; and may he cause it to be abundantly effectual in accomplishing the objects intended: even so Lord. Amen.

I now close my remarks upon the evidences of religion in the soul.

CHAPTER XXVI.

The growth of grace in the soul, is so intimately connected with the subject of experimental, and practical religion, that a work of this kind would certainly be greatly deficient, without a notice of it. The pious reader, however, ought to be apprized of one thing, before he begins to read what follows, on the subject of the growth of grace. In speaking upon this subject, *evidences of religion in the soul*, will necessarily be dwelt upon, *all the time*; though this is no longer the *principal* subject. The pious reader will perhaps do well to notice this, and to bear it in mind, as he reads what may be said on the subject of a growth of grace in the soul. Although the growth of grace, is to be the principal subject dwelt upon; yet, at the same time, from the very nature of the subject, evidences of religion in the soul, will be dwelt upon all the while.

If I show that the christian grows in grace, so that he knows that grace is progressing in him; of course he knows he has religion, else there could be no growth in grace.

The humble believer, therefore, while perusing the following remarks, upon the growth of grace,

may perhaps find additional benefit, and comfort at the same time, by carefully noting each evidence of religion in the soul, as it may be brought forward, and dwelt upon as a means of showing the growth of grace in the soul.

A great deal has been said and written upon the growth of grace in the soul, and that by every Orthodox denomination of christians. That there is such a doctrine, as a growth in grace, taught in Scripture, I believe all are united in believing, or nearly all. The truth is, such a doctrine *is* plainly taught in the Bible. As much, however, as writers have said upon this subject, although some of them deservedly occupy the very highest rank among religious writers; yet a clear and definite idea of what a growth in grace consists in, so far as I know, has scarcely ever been given. Indeed, I do not know that any of these writers have ever attempted to define clearly and definitely, what a growth in grace consists in. Most writers upon this subject, seem to dwell altogether upon the *steps*, so to speak, and *marks* or *evidences* of this growth. Of this description, are the remarks of the excellent, and pious Doddridge, and of other eminent divines, upon this subject. On the whole perhaps, this is the best method to adopt, in order, in the end, to convey a correct idea to the mind, of what a growth of grace consists in. I do not wish my readers to infer, however, from these remarks, that I am going to enter into any lengthy, critical, or laborious definitions.

I have not space to do so, neither do I imagine that such an undertaking would be profitable. I will aim, in the first place, to give a brief definition of what I apprehend a growth in grace to be. While I aim to make my definition as brief as possible, I will aim, at the same time, to make it as definite and correct as I can.

After doing this, I shall pursue the path commonly pursued by writers on this subject, by treating upon some of the steps, and evidences of the progress of, this work in the soul. My object in pursuing this plan, is to *combine*, in these remarks, all the advantages of other writers upon this subject, and to avoid as many of their defects as may be. The growth of grace, then, as I apprehend, consist chiefly in a gradual extension or growth in the soul, of holiness. It also consists in a gradual increase or growth in the soul, of faith, knowledge, love, justice, mercy, truth, and goodness; and of every other excellency pertaining to the true believer.

Now you may call these christian excellences by the name of graces, or characteristics, or attributes; or by any other name which suits your taste. As these excellences spread through the soul or grow, corruption gradually disappears, and sin and temptation gradually lose their influence over the believer. This seems to be the best idea which I am able to convey to the mind of my readers, in a few words, of what the growth

in grace is. Like almost all other definitions, however, it may not be perfect.

The reader, notwithstanding this, will no doubt arrive clearly at my meaning, before he proceeds very much further.

That sin gradually loses its influence over the christian, from the period of the New-birth, none perhaps will deny. That *acts* of sin, on the part of the christian, become less and less frequent, on the whole; and that they do gradually decrease in number, all christians, perhaps, are prepared to allow. That every true christian has less and less inclination to do wrong, under any manner of temptation, is certainly true. That holiness, on the other hand, as well as faith, knowledge, love, justice, mercy, truth and goodness, and every other christian grace or excellence do expand or grow, in the heart of every believer, from the period of the New-birth, is unquestionably true.

Acts of a christian-like character, also become more and more frequent, on the whole, as well as more and more holy, and heavenly, in their motive. A relish or taste for the things which pertain to godliness, in the meanwhile, continues gradually, and steadily to increase or grow.

In the New-birth, as we have already seen, depravity is removed from the soul of the believer, and a principle of holiness, with other graces already named, is deeply implanted in it.

The removing of depravity from the soul, and

the implanting of holiness in it, with all the other graces, is what Theologians mean, when they speak of the image of Satan being taken out of the soul, and the image of God implanted in it. This image of God, as it is termed, consisting as it does of holiness with the other graces, which is thus implanted in the soul by the Holy Ghost at the time of the New-birth, is very often spoken of in the Bible. In some places it is called the kingdom of God. Sometimes when it is called the kingdom of God, it is compared to different things in nature, with which every body is well acquainted.

This is done, that every believer may fully understand the nature of this image. It is done, too, that the good people of God may see and know, that the image of God, thus implanted in them, does grow, that it is ever increasing or expanding. Now the christian reader should not pass carelessly over what is here said. I say the kingdom of God or of grace, which is set up in the soul of the believer, is often spoken of, and sometimes compared to things with which every one is familiar. Thus, in Mark, the Saviour calls this kingdom of grace in the soul, the kingdom of God; and then he compares it to a seed sown in the ground, and springing up into a plant. "And he said, So is the kingdom of God, as if a man should cast a seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth

bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

Mark iv. 26-30.

By this, the pious reader perceives, that the principle of holiness implanted in the heart of the believer, when the New-birth takes place, with other excellences already named, is called the kingdom of God; and that it is then likened to a seed sown in the ground, springing up into a plant, increasing day and night, as well while the man sleeps, as when he is awake; and at last bearing fruit, which ripens in due season. A more beautiful figure, and, at the same time, a figure more descriptive and expressive, and more plain and easily understood, was perhaps never used. Let not the man of piety carelessly pass over this delightful spot. Let him rather tarry awhile, in it;—long enough, at least, to observe its beauty, its grandeur, its real simplicity, its unstudied sublimity. In the first place, he will not fail to be struck with the great amount of information conveyed in only four short verses.

Holiness, with other graces, is sown as a seed in the heart, where it is nourished, so to speak, by the Author of Holiness. It instantly begins to take root, and to grow, like a tender plant in a congenial soil, cultivated by the hand of a master husbandman. It continues to grow daily, to take deeper root, and to acquire new supplies of

strength. It does not cease to grow, even in the night, when the believer is wrapped in the invigorating embraces of sleep.

Day and night, does it continue to take deeper root, and to grow more and more, and to become stronger and stronger. Observe, now, how beautifully this corresponds with the words of good old David. Speaking of the righteous, he says "They go from *strength to strength*; every one of them in Zion appeareth before God."—Ps. lxxxiv. 7.

The following words of Job are also in point.

"The righteous also shall hold on his way, and he that hath clean hands shall be *stronger and stronger*."—Job. xvii. 9. Let the humble believer not fail to observe that it is said by the Saviour, that this principle of holiness, with the other graces, or this kingdom of God, grows night and day, without the christian's knowing how. How natural is this! how true! how expressive! God sows the seed of holiness in the heart of the believer, he himself takes up his everlasting abode in that heart; he dwells in it, and walks in it, and constantly nourishes and cultivates the holy principle, with his own hand, which he has implanted in it. Day after day, and night after night, does he continue to add to it fresh strength, causing it still to grow, working in it, at the same time, "to will and to do of his good pleasure." Thus does God continue to dwell in the heart of the christian, to expand the holy

principle, to walk in his heart, and to work in it, to will and to do of his good pleasure: and thus does the believer grow in grace, day and night without knowing how. Thus nourished, and thus cultivated by Almighty power, and by infinite goodness, this holy tree soon begins to bear holy fruit. It is not at this period of its growth, as I apprehend, that it is cut down, or rather transplanted to Paradise, as many very pious, and even intelligent christians seem to suppose. The object of the good Lord, in permitting it still to remain in the world, after it begins to bear holy fruit, is, as it appears to me, to let it bring forth its holy fruit year after year, season after season, until at last it shall have brought forth *all the holy* fruit which he wishes it to bring forth. Then, as I suppose, it is taken to heaven, to enjoy the reward of its holy fruits, and not till then.

It does not appear to me, that our good Lord continues this holy tree in the world, after the New-birth, and after it begins to bear holy fruit, because it is not yet altogether fit for heaven; as many godly, and well-informed christians appear to think. It seems plain, at least to my mind, that the believer is fit for heaven, from the time of the New-birth; and that it is the work of the New-birth to qualify him for heaven; and that he would be just as sure to go to heaven, in an hour after being born again, were he to die, as he would in a thousand years. To me it appears very plain, that the Lord intends to save the be-

liever, by implanting holiness in him; but that by protracting his stay on the earth, and causing him to grow, and to become stronger and stronger, and to bear fruit year after year,—he *mainly* intends, thereby, to benefit others, *and not to qualify the believer better for heaven*. This appears to have been at least the main design of the Lord, in causing St. Paul to remain in the world, after his conversion. “For to me to live is Christ,” says he, “and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose, I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh *is more needful for you*.”—Phil. i. 21–24. St. Paul was doubtless qualified at this time for heaven, so far as he was concerned, and he had been, from the time of his conversion; but it was “*more needful*” for believers, as well as for the world, that he should still abide awhile longer in the flesh. That he was qualified for heaven long before he was taken thither, is indeed plain. “We are confident, I say,” says he to the Corinthians, “and willing rather to be absent from the body, and to be present with the Lord.”—2. Cor. v. 8. The principal intention of God, then, in sustaining St. Paul alive in the world, even long after his miraculous conversion, and in still causing him to grow in grace day and night, and to bring forth much holy fruit year af-

ter year, was not so much to qualify him *better for heaven*, as to benefit others. It also seems equally as plain to me, that his main object, in sustaining christians alive in all ages of the world, for many years after conversion, is not so much to *finish qualifying them for heaven*, as to benefit the world by doing so. The Lord, then, plants the seed; he causes it to bud, and to spring up, to grow, and to bring forth fruit unto holiness. It is not said that the tree is cut down, or that it is removed so soon as the fruit is ripe, as some seem to think. The plain idea seems to be, that the Lord still continues night and day to nourish it, and to cause it still to grow, and to bring forth holy fruit, even from season to season; till, at length, it has finished bringing forth *all* the holy fruit, which it is necessary for it to bring forth. Then it is, as I apprehend, that it is removed, but not before.

Read again, the last of the three verses quoted awhile ago: "But when the fruit *is brought forth*;" that is, when the tree is done bringing forth *all the* fruit which God wishes it to bring forth,—“But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.”

I might here enter into a learned, or rather into a very foolish discussion of a few things intimately connected with this part of my subject. Entire holiness, complete sanctification, unspotted perfection, all stand, or *appear* to stand, closely con-

nected with my subject, as it is now before the mind of my readers. Much has been said upon these branches of my subject; or upon *this branch* rather, for the same thing is meant by all these phrases. Upon the subject of entire holiness, complete sanctification, or christian perfection, the most pious, and enlightened christians have always differed among themselves; they yet differ, and they most probably will continue to differ, upon these subjects, till the end of time. A great portion of what has been said upon these subjects, has been said in a very unbecoming, and unlovely spirit.

Now it would doubtless have been better, had not any of this been said at all; because all of it has, most probably, not altered the opinion of one believer among a thousand; it has never produced any good; but it has caused much bad, and unbecoming feeling, among really good people, besides much evil in many other ways. Let pious, and intelligent christians of every order, cease to wrangle, and to say hard things, and to stir up strife upon these subjects. As for *hot heads*, and *empty heads*, and *gourd heads*, they, no doubt, will continue to seize upon these, as well as upon other non-essentials, and to harp upon them, as though heaven or hell were depending upon the result. Surely, surely, it is high time, that the sober-minded, and really pious, and intelligent of all denominations, were discouraging, and frowning down, the useless agitation of non-essential

subjects. If A. believe that there is no such thing in this life, as entire sanctification, or as complete christian perfection, he will not, therefore, be any more certain of heaven, or get there a moment sooner, or be a single jot or tittle more unhappy when he arrives there. B., who believes in entire sanctification, and in christian perfection, is just as sure of going to heaven as A. is, who does not believe in these things; and he will be equally as happy as A. when they both get to heaven. Why all this ado, then, about non-essentials? Why this perpetual strife about matters, upon which the good people of God may exercise their own opinion either way, with entire safety?

Away with all wrath, all strife, all angry discussion upon these subjects: away with these, I say, from among christians forever. Let the really pious, sober-minded, and well-informed of all denominations unite, in frowning all such unholy things from the face of the whole earth, and down to their native hell. The plain truth is, as I conceive, there is a principle of holiness implanted in the believer, when the New-birth takes place. This principle is just as holy, when first implanted in the heart, as it is half a century afterwards. The difference is, it is more expanded or increased at the end of fifty years, than when first implanted, but not more holy. Holiness, as implanted in the believer's heart, is a principle or a something which grows in size, if I may so speak; but

which does not grow more and more holy. This is precisely in accordance with what has already been said, in the preceding part of this chapter. Now, that the believer is still unholy, after the New-birth, if we leave his connexion with Christ entirely out of view, will be admitted: but God never looks upon him, after the New-birth, as disconnected from Christ, and out of him.

If we view him, as in Christ, and as a part of the *body of Christ*, it will be admitted that he is holy. All will agree, perhaps, that in the New-birth, a principle of holiness is implanted in the believer, and that this principle continues through life to grow; but holiness itself does not become more and more holy. Concerning *perfection*, the simple truth is, apart from the believer's union to Christ, it is merely imaginary, so far as this life is concerned. This has been fully shown, as I suppose, in chapter xxi. That even the best christian, when considered within himself, is subject to temptation, and is full of imperfections, cannot be concealed by any kind of sophistry, or of ingenuity. But I will not detain the reader longer here.

A few observations upon sanctification seem, now to be called for. Many different meanings, no doubt, have been attached to this word, by different writers. I think it is highly probable, indeed, that no two, who have ever yet written upon either perfection, or sanctification, have attached

to these words, precisely the same meaning. This will account for at least much of the difference of opinion, which exists among even the most godly, and well-informed writers upon these subjects. An able divine, speaking of sanctification, says, "It is a dying unto sin, and living unto God." * By this, I understand this departed farther to mean, that sanctification is the gradual extension or expansion of holiness in the soul of the believer, with the other christian graces; and as these graces or excellences expand or grow, corruption gradually disappears, and sin and temptation gradually lose their influence over him. Sanctification is, therefore, a progressive work—a gradual growth of holiness, with all its attendant graces in the soul. The progressive work of sanctification, therefore, must necessarily begin just so soon as the New-birth takes place. This work goes on afterwards, as long as life continues; the believer "dying unto sin, and living unto God," more and more.

From what has now been said, my readers may easily discover that, by the progressive work of sanctification, and the growth of grace in the soul, I mean the very same thing.

Having already shown, that the growth in grace is a progressive work, I have, at the same time, shown that sanctification is a progressive work also. Now if the growth of grace ever becomes

* Rev. Finis Ewing.

perfect, or if it ever stops in this life; then sanctification becomes perfect, too, and ceases to progress any further. In other words, if holiness grows in the soul, till it can grow no more; and if faith, knowledge, love, 'goodness, forbearance, and long-suffering, with every other christian excellence or grace, increase, till they cannot increase any more; then sanctification ceases also to progress, because it can progress no further; and then the believer becomes perfect.

Now, the simple truth is, the believer is ever growing more and more like God, both in this world and in the next. He increases, therefore, or grows in holiness and in all the christian graces already named; and that in time, and in eternity too. He is really never stationary in any christian excellence or grace, neither in this world, or in the world to come; but he is ever growing more and more like God in holiness, in knowledge, in goodness, and love, as well as in every other perfection. This will be made still plainer hereafter.

Before concluding this chapter, let me again call sober-minded, well-meaning, and well-informed believers of every name, to unite their energies in putting down strife, wrangling, and unbecoming, and unprofitable disputations upon the subject of perfection, sanctification, and all other non-essential doctrines. Why, I again ask, why so much ado, among good people, about non-essentials? But, alas! I fear that there will be found some hot heads, some empty heads, and some soft

heads, to harp, and wrangle, and stir up strife upon non-essentials, even till the end of time. Let the pious and enlightened of every denomination, I say, unite in frowning such a spirit from the face of the whole earth, and down to its native hell.

CHAPTER XXVII.

For awhile past, we have been considering that holy spark or principle, with its attendant graces, which is implanted in the believer, when the New-birth takes place, under the figure of a seed sown in the ground, springing up, growing into a tree, bearing fruit, and continuing from year to year, still to grow and to bring forth fruit.

In St. Matthew, also, our Saviour calls this divine principle the kingdom of heaven, and then he likens it to *leaven*. "Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."—Matt. xiii. 33. Like the figure of the seed, tree, and fruit, which we considered in the last chapter, this figure is also very descriptive of the growth of grace in the soul. In the first of these figures, the ground represents the soul, and the seed the holiness, and other graces which are im-

planted in it. In the figure now under consideration, the three measures of meal represent the soul, and the leaven, the holiness and other graces which are implanted in the soul in conversion, by the Holy Ghost. As I am writing for the benefit of the most ignorant, as well as the better-informed, it will not be deemed amiss for me to remark, that *leaven* is fermented dough, or that preparation used by bakers, cooks, and others in making bread,—in making '*light bread*,' as it is termed in some sections. It is what is termed '*yest*' by some persons, or '*east*' as it is pronounced by others. Now every person knows what leaven, *yest*, or *east* is. Every one knows, too, that when a little leaven is put into dough prepared for baking, it gradually grows or diffuses itself; till at length, it has spread itself through the "whole lump." It is perceived, then by every one, that leaven is very descriptive of the growth of grace in the soul, as I have already remarked. When the spiritual leaven is first implanted in the soul, it is "a little leaven."

God, however, is there with it, to nourish it, and to cause it to expand or to grow. Like the leaven, therefore, which the woman hid in the three measures of meal, the leaven of the soul continues to spread itself, until every part of the soul is brought into contact with it. It diffuses itself through the soul, till at last, not one of its powers, is left untouched by it. "Know ye not," says St. Paul, "that a little leaven leaveneth the whole

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lump?"—1 Cor. v. 6. Thus does leaven very beautifully illustrate the progressive growth of grace in the soul. When the leaven was first implanted in the three measures of meal, it was small in quantity or amount; but it continued gradually to spread, until at length the whole mass was leavened. In like manner, when the kingdom of grace is set up in the soul, or implanted in it, it is at first small and weak, as we have already seen.

It is the business of the christian, ever afterwards, to cultivate the grace given him. He is not left to cultivate it alone however, as we have seen; for God himself dwells in him, and walks in him, and aids him to grow in grace, and that continually.

My readers remember that the progressive growth of grace in the soul, and the progressive work of sanctification in the soul, are the very same thing. The growth of grace in the soul, as we have already seen, and as we will see more particularly after awhile, consists in the gradual expansion or growth in the soul, of holiness, knowledge, faith, love, mercy, goodness; and of all other graces. The progressive work of sanctification consists, therefore, in the gradual growth of these same graces. As these graces extend or grow in the believer, he is said to become more and more holy, more and more wise unto salvation, more and more just and good. In short, he is said to be growing in grace or in sanctification. As he grows in

grace, or sanctification, sin and temptation lose their influence over him by degrees, and corruption gradually disappears. The growth of grace, or the work of sanctification continues to go on in the soul, during life.

The believer, however, is not freed entirely from corruption, from imperfections, from the influence of sin and of temptation, till he ascends up into heaven.

But says one, The believer is holy—he is made holy in the New-birth,—how then can he be imperfect; and how can he be under the influence of sin and temptation?

To this I answer, He *is* holy—he is made so in the New-birth. It is not meant by this, that holiness is implanted, or rather infused throughout the whole man, both soul and body, in the New-birth, so that the man can never be more holy afterwards: but the simple meaning is, a principle of holiness is implanted in him.

Because a principle of holiness is implanted in the believer in the New-birth, he is said to be holy; but not because he is so holy, both soul and body, that he never can increase or grow in holiness. This idea can be made entirely clear by the help of the leaven, and the three measures of meal already spoken of. The woman took the leaven, and put it in the three measures of meal; and just as soon as she did this, the meal was leavened. We say it was leavened, not because the whole lump was instantly leavened for it actually was not; but

because "a little leaven" was communicated to it. In like manner, the christian is said to be holy from the New-birth, and he is really so; not because he is instantly made so holy throughout soul and body, that he never can grow in holiness afterwards; but simply because a principle of holiness is implanted in him. Let the reader remember that the growth in holiness, consists in an increase of holiness in *quantity*, and not in *quality*. Every one may now see very clearly, that the true christian not only *may* be holy, and yet imperfect, and subject to sin and temptation, during life, *but that he is so*. Therefore, I have said, that perfection in this life, apart from union with Christ, is altogether imaginary. Now the work of sanctification begins precisely where the growth of grace begins, both being one and the same thing; and both begin at the New-birth. Now for the very same reasons, that I say the believer is holy from the New-birth, I also say that he is sanctified from the New-birth. I say he is holy, because holiness *is begun* in him; I say he is sanctified because the work of sanctification is begun in him. Notwithstanding all this, it is plain that he is still imperfect, considered in himself, when born again, and subject to sin and temptation; and that he necessarily remains so, during this life.

This has been made sufficiently plain in chapter xxi.

Some very good people in the world appear to think that it is possible for a christian, in whom

holiness dwells, to be imperfect; but at the same time they think that where sanctification is, there can be no imperfection.

It is now seen, that this is a mistake. This erroneous view makes sanctification, to be more holy than holiness itself; whereas it is nothing else but the gradual growth of holiness with the other christian graces.

As the growth of grace in the soul, is an important subject, one more view of it, may not prove unprofitable to the pious reader. The growth in grace, is compared in the Scriptures to the growth of a babe. This, too, is a very striking, as well as most beautiful and descriptive figure. The growth of the natural babe, aptly and impressively illustrates the growth of the spiritual babe, in grace, as well as in every thing else, pertaining to the christian character. Indeed, it would be surprising, had this natural, and forcible illustration been omitted. The new, or young convert is spoken of in the Bible, as a babe in Christ; and very naturally and justly, too, since it is by the New-birth, that he is ushered into spiritual life, as it is by a natural birth, that he is ushered into natural life. A few passages may suffice to show that the believer, in the first stage of his spiritual existence, is represented as a babe; consequently, that the growth in grace, is illustrated by the growth of a natural babe. "Wherefore," says St. Peter, "laying aside all malice, and all

guile, and hypocrisies, and envies, and all evil speakings, *as new-born babes*, desire the sincere milk of the word, that they may grow thereby: if so be ye have tasted that the Lord is gracious."

1. Pet. ii. 1-3.

"And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matt. xviii. 2-3. "And I, brethren," says St. Paul to the Corinthians, "could not speak unto you as unto spiritual, but as unto carnal, even as unto *babes in Christ*."—1. Cor. iii. 1. Other passages might be cited, but these are sufficient.

The young convert, or babe in Christ, is extremely weak; and he is extremely small, so to speak, in all his powers of soul. Holiness, and peace, and love, as well as knowledge, truth, justice, goodness, and mercy, are all now in infancy as it were; or rather, they all exist, as distinct forms, having but one common root, "which is Christ in you, the hope of glory." As this babe continues to grow, therefore, holiness grows with his growth: he increases at the same time, in faith, in love, in goodness, in knowledge, in mercy, and in every other christian characteristic. As the natural babe continues day after day, and night after night, to grow in strength and in knowledge, even so does the spiritual babe continue day and night, to grow in holiness, in faith, in love, in

knowledge, and in every thing else, which pertains to the true and humble believer. In all these things does he continue to grow, *and to abound more and more daily.*

“Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would *abound more and more.*”
1. Thess. iv. 1.

Thus it is easily seen to be true, that the christian grows in grace continually. “But grow in grace,” says St. Peter, in the last verse of his second epistle, “But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” I think I have now dwelt at sufficient length upon this subject, to show that there is a growth in grace, common to every christian; as well as to show somewhat of the nature of this growth.

It seems to me now to be proper to notice, in a brief manner, the christian graces or excellences separately, or at least some of them, and to endeavor to point out to the humble christian, the method by which he may ascertain that he actually does grow in each of these graces.

Before I begin, however, let me remind the pious reader that, if he finds satisfactory evidence to believe that he is advancing or growing in grace, this evidence, itself, is sufficient to prove to his satisfaction, that he has religion,—that he is a true child of God. From the preceding re-

marks upon the growth of grace in the soul, the attentive and pious believer has doubtless observed, that this growth does not consist in any one thing, or in any one grace or excellence of the christian. He has observed, on the other hand, no doubt, that it consists chiefly in a growth or increase of holiness; and that it consists also in an increase or growth in faith, knowledge, love, peace, joy, mercy, truth, justice, goodness, and meekness. To these may be added temperance, patience, godliness, brotherly kindness, long-suffering, gentleness and every other characteristic of the true believer. As I have once intimated already, the name by which you call these things is of little importance; you may therefore, call them graces if you choose. If this name does not suit, you may term them attributes, excellences, characteristics; or you may even term them christian perfections. With myself it is a matter of indifference which of these names is used. I shall continue, therefore, to call them, as I have already been doing, by either of these names as it may happen.

I have said sufficient to show, that the believer does increase or grow in each of these attributes or excellences.

If, therefore, the believer does grow in holiness, in faith, in love, and in all the excellences of the christian, there certainly must be some means by which he may know that he grows in these things. One method by which he may know that he

grows in these excellences, and the only one which I shall here name, as I wish to be brief, is, *observation*; or it may be called *observation and comparison*. Every believer possesses this means of knowing that he is growing in grace. In the use of the means of ascertaining his growth in grace, he must, not, however, endeavor to find out to-morrow, whether he has advanced in either or in all these graces, during the preceding day; as he cannot possibly discover any difference with respect to any one of these, in so short a space of time. The most correct method, and that which is most satisfactory, is to observe, as closely as we can, at some given point of time, the advancement we have made in every christian grace; and then again to make the same kind of careful observation, six, or even twelve months afterwards. After making this observation in this careful manner the second time, all the believer has to do, in order to know that he is growing in grace, is to compare the result of the last observation with the first.

The result will be, he will find satisfactory evidence to believe that he has advanced at least some in many of the christian graces, if not in every one of them. Let the believer, therefore, examine himself carefully, at proper intervals of time, with regard to every one of the christian graces; and let him carefully compare the result of the last observation or examination,

with the preceding one, and the conclusion will mostly be a safe one. In conducting his observations, after this method, the true believer will not fail to find many marks or satisfactory evidences of advancement, or growth in all, or nearly all the christian graces.

Let us for a little while now, notice the process of examinations, or observations of the kind spoken of.

As my object, in pursuing this course, is to enable every believer, by personal examination, to possess satisfactory evidence in himself, that he grows in grace, it will not be necessary for me to notice every excellence or grace pertaining to the true christian, although I shall name several of them. The pious reader will then understand the process, and he can himself apply it to such graces as I may not notice here.

Holiness, is one of the christian graces or excellences as we have seen, in which the christian constantly grows, or makes gradual and regular advancement. The Lord directs the believer, ever to strive after more holiness: he frequently calls upon him to be holy "in all manner of conversation;" that is, to be holy in every thing. Moreover, he often in the Bible, proposes himself, for the imitation of the believer, as a perfect pattern of perfect holiness in all things. "But as he which hath called you is holy, so be ye holy in all manner of conversation."—1. Pet. i. 15. To this the reason is immediately added: "Because it is

written, Be ye holy; for I am holy." "But the day of the Lord will come as a thief in the night," says the Lord by St. Peter, "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in *all holy conversation and godliness*; looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat."—2. Pet. iii. 10–12. The believer, then, is called upon to strive continually to make new advances in holiness,—to strive to become more and more like God, in every thing, who proposes himself as a perfect pattern of perfect holiness in all things. Now let it be remembered that God ever dwells in the believer, helping him continually to grow in holiness, and it will be perceived that, he not only does advance steadily in this grace, but that he may know he does, by careful observation from time to time. Let us now observe the believer, during the first year of his religious life. During the year it has been, says he, my constant aim to grow in holiness, as well as in every christian grace. Holiness was implanted in me when I was born again. Do I feel, now, that one year has passed away, that I am stronger in this grace, on the whole, than I was a year ago? Do I feel, on the whole, that this holy principle

has more influence over me, and that I am less apt to give way to temptations, and that, in all things, I am at least a little more like God, than I was a year ago? Now it is believed that every true believer, at the conclusion of an examination and comparison of this kind, will be satisfied, in his own mind, that in holiness, he has grown at least some, on the whole, in the course of the year. Thus by *observation and comparison*, the christian finds evidence in himself, of a growth of this grace, during the year.

At the end of the succeeding year, the christian should again enter into a similar examination, and again at the end of the next; and so continue to do, during life. By doing so, he will find new, and stronger evidence, at the end of each succeeding year, to believe that he is growing in holiness, as well as in every other christian perfection. Year after year, therefore he becomes in holiness more and more like God: that is, the believer is becoming more and more like God in all manner of holy conversation, and by observation and comparison from year to year, he knows it. The holiness implanted in him, in the time of the New-birth, does not become more and more holy; this is impossible, as holiness, whether in a small or great quantity, so to speak, cannot possibly be made more holy: that which is holy, is holy. The growth of holiness in every believer, therefore, consists, as I apprehend, in an increase in *quantity*, and not in holiness becoming more

holy. I humbly imagine, that this is the only consistent view of what a growth in holiness, as well as in every other christian grace consists in, which can be maintained.

As we proceed, we shall see this to be true; as we shall find sufficient evidence for believing that the growth, not only in holiness, but in every other christian grace, consists in a constant increase in *quantity*, and not in *quality*. Let the pious reader observe the truth of this, as we take up each of the graces, and dwell upon it a little. The next after holiness, which I shall here name, is knowledge.

Knowledge, is among the things which I have several times spoken of as a christian grace, or attribute. Now it is a well known fact that every new convert is, at first, exceedingly ignorant in spiritual knowledge; that he is as ignorant, in spiritual things, as the natural babe is, in natural things. This is true with regard to the new convert, whether he be an ignorant man concerning the wisdom of this world, or whether he be what is called a man of letters. It is a well known fact also, that a growth or increase of spiritual knowledge, is very often spoken of in the Bible. One or two passages may be sufficient to show that there is an increase of spiritual knowledge, on the part of believers, and that its growth or increase is spoken of in the Bible.

St. Paul, writing to the Colossians after hearing

of their faith, hope and love, says: "For this cause we also, since the day we heard of it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and *spiritual* understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and *increasing in the knowledge of God.*"—Col. i. 9–10. "But grow in grace," says St. Peter, "*and in the knowledge* of our Lord and Saviour Jesus Christ."—2. Pet. iii. 18. This spiritual knowledge begins to increase, with the beginning of the spiritual life of the new convert; just as natural knowledge begins to increase or grow, with the natural life of the natural babe. By pursuing a course of observation and comparison, with regard to spiritual knowledge, similar to the one pointed out awhile ago, with regard to holiness, the believer will certainly know that he is increasing gradually, but steadily, in spiritual knowledge, and that from year to year, as long as he lives. Every one knows, also, that this increase or growth in spiritual knowledge, is an increase in *amount*, not in *kind*,—in *quantity*, not in *quality*. So far, then, the remark made a little while ago, that the growth or increase of grace, consists in a constant increase in quantity, and not in quality, is found to hold good.

By a course of regular periodical examination and comparison, similar to that pointed out already, the believer cannot fail to discover that his

spiritual knowledge is steadily increasing or growing.

Thus, he finds renewed evidence, from time to time, to believe that he is growing in grace: and evidence of this truth, is evidence as a matter of course that he has the religion of Jesus Christ in his soul. Let not the christian forget this, as we pass along. As it is not at all necessary for me to observe any particular order, as to which grace or attribute I name first, I shall in the next place, name faith.

Faith, is another characteristic or grace of the true believer. I have already had occasion to say much on the subject of faith. It is enumerated among the fruits of the Holy Spirit;—Jesus Christ is its author and finisher.

The true believer increases or grows in this grace, as well as in every other one. A few passages are cited to prove this. “We are bound to thank God always for you brethren, as it is meet;” says St. Paul to the Thessalonians, “because that *your faith groweth exceedingly*, and the charity of every one of you all towards each other aboundeth.”—2. Thess. i. 3. “And the apostles said unto the Lord, Increase our faith.”—Luke xvii. 5. “For therein is the righteousness of God revealed from *faith to faith*: as it is written, The just shall live by faith.”—Rom. i. 17. “For we are come as far as to you also in preaching the Gospel of Christ:” says St. Paul to the Corinthians, “not boasting of things beyond our measure,

that is, of other men's labors; but having hope, *when your faith is increased*, that we shall be enlarged by you;"—&c.

Now I am inclined to think that the best plan for the believer to adopt, to ascertain that he does really grow in faith, is to take its general amount and strength, during a whole year, and compare these, with the amount and strength of his faith, the year previous.

It is a certain truth, as we have just seen from the Bible, that the faith of the christian does grow or increase; and it is a truth equally as well established, that no believer can certainly know to-day, that his faith has increased any, during the last twenty four hours, during the last week, or even during the last month. We know well that the infant increases or grows in size, and in strength every day it lives; yet no man can perceive to-day, how much it has grown during the last day, week, or even during the last month perhaps. To see clearly that the infant grows, as well as to know how much it grows, you strive to call to mind as nearly as possible, what its size and strength were, a year or more previous. Thus, you obtain clear evidence, that it grows or increases in size; and you also obtain an idea sufficiently clear and correct, as to how much it grows, during a year. A similar course will enable the true believer, to know that he does grow in faith, and indeed, in every other grace; and it will also

enable him to know with sufficient exactness, *how much* he grows in faith, and in grace in general.

It is indeed believed, that the believer can, in no other way, know certainly that he grows in grace, except by the plain way now pointed out. It is true that very many young converts, seemingly possess strong faith at the hour of conversion: but it is equally as true, that its strength has not been tried as yet. It is believed to be true, that the faith of no young convert is as strong, or as much *in quantity*, as young converts mostly suppose. This is thought to be the case, from the fact that the very first time that it is put to a severe trial, after conversion, it does not seem to him near so strong. When Peter saw the Saviour walking on the water, and started to go to him, his faith was apparently very strong: that is, while he was yet in the boat, and in no danger. But when he started to walk to the Saviour, on the water, his faith began to fail: or rather, so soon as it was fairly tested by pressing danger, it was seen not to be so strong, as it seemed to be before it was tried, and while he was yet in the boat, and entirely safe. This, it is hoped, will assist the believer, some at least, in forming a correct conclusion concerning his growth in faith. Some good christians are ready to conclude that their faith is diminishing, instead of increasing, because they feel like they have less faith to-day, than they had a week, or a month ago. Now it

may even be true, that they have less faith to-day than they had during the space of an hour or two one month ago; but nothing can be determined with any degree of certainty from such a circumstance. The inquiry of the believer should not be whether he has more faith at this very moment, than he had during an hour or two, at some particular time a month, or even a whole year ago: it should rather be, whether his faith has been more abundant on the whole, during the last year, than it was the year previous, or than it was during the first year after the New-birth.

By comparing the faith of one year, with the faith of another, it is confidently believed that every true christian will see marks of a visible growth in this grace, and that he will find satisfactory evidence to believe that his faith is steadily increasing on the whole. True, he may not be able to say that his "faith groweth exceedingly;" but he will doubtless be able to say that his "faith is increased." Thus, as the believer's faith increases from year to year, "is the righteousness of God revealed from faith to faith." Let us now drop faith, and notice some other christian excellence.

Love, as we have several times seen already, is another of the christian graces or characteristics.

It is utterly impossible to conceive of a true christian without love. "Beloved, let us love one another: for love is of God; and every one that loveth, is born of God and knoweth God. He that loveth not, know

eth not God; for God is love." It is an opinion common to many pious christians, that the new convert possesses more love to God, and love to man, than he ever does afterwards. Indeed, ministers of God are sometimes heard to hold out such an idea from the pulpit. There are doubtless occasions, in which the love of any christian is, apparently, much greater than it is most generally. At the time of conversion, during revivals of religion, in times of secret or of social prayer, as well as on many other occasions, the love of the christian often appears greater than it commonly appears. It may indeed be true, too, that it is greater on such and similar occasions, than it commonly is. The only correct and safe course for the believer to pursue, however, to ascertain whether his love increases or not on the whole, is to compare a given period of time of some length, say a year, with a previous period of time of similar length. In this way, it will no doubt be perceived by him, that his love to God, to the brethren, and towards mankind in general, is gradually and steadily increasing or growing. That all may see that it is a doctrine taught in the Bible, that the child of God increases or grows in this, as well as in every other grace, a single passage may suffice to show. "*And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you.*" This is the language of St. Paul to the Thessalonians.

I have already had occasion to dwell, at several different times, upon the subject of love. Something further, however, seems to be called for in this place.

As we have just seen that there are times when the love of the christian appears to be greater than usual, and when it perhaps is greater than usual; so there are many other occasions or seasons, when it appears to be much less than usual. There are extremes, therefore, in love, either real or apparent; and it either appears to fluctuate, or it actually does so. Now it is not by seizing either of these apparent or real extremes, that the christian forms his opinion with regard to his growth in love.

He forms his opinion upon this subject, rather by observing the average standard of his love, for some considerable period of time, say a year, and then ascertaining by comparison, that it is greater on the whole, than it was during a period of equal length, some time previous.

An illustration here, may perhaps be of some service. A beautiful stream of clear and pure water, is running just there. It has been there for a quarter of a century. The time when it first made its appearance, was a time of many heavy rains,—of much out-pouring of water from the clouds of heaven. The little streams throughout the neighborhood, and for some distance around, were swollen to overflowing. All the large streams in the country, were also very much fuller than common. Many new streams made their ap-

pearance, about the same time with this. This beautiful little stream appeared, at first, much larger than it does even at this time; and so did all the others, which made their appearance about the same time.

When the rain ceased, however, and the clouds all disappeared, it soon began to be seen, that the stream in question, was not so large, as at first it seemed to be. As the ground became more dry, it continued to diminish in size, in common with others which appeared about the same time, till at length about the time the earth became as dry as it commonly is, it became quite small. All the little streams in the neighborhood which had overflowed their banks during the heavy rains, were now diminished to their usual size. The large streams, too, which had been much swollen, were now reduced in size to their usual standard. Our little stream now continued for some time to flow in a uniform manner, though it was very small. As often as the clouds would pour out rain upon the earth, it would swell more or less; and as often as the earth would assume its usual degree of dryness, the stream would again assume its wonted size.

It sometimes so happened, however, that no rain fell for a long space of time. On all such occasions it was observed that our stream would become considerably diminished: and it would even continue to diminish, until the rain was again

poured out. On two or three occasions, indeed, there came severe, and long continued droughts. During these severe and protracted droughts, the little stream in common with all of its age, continued to diminish, and to grow weaker, till at length it could scarcely be perceived to have any existence left. Indeed, many people, with busy tongues wagged their heads and said, that this stream, and all of its age, had lasted much longer already, than they expected. They confidently said that its days were numbered. All the small streams round about, were greatly reduced in size, and were still further declining in a very rapid manner. Even the large streams in the country, were also very much diminished. At the time of each of these droughts, however, it pleased God to send down rain upon the earth from heaven, and to revive our little stream, as well as all others around it, before it became obliterated.

Thus were they saved from ruin, every time they seemed to be in such great danger; so all of them continued to flow, and not one of them stopped, notwithstanding the very great perils by which they were sometimes surrounded. After passing through many floods, as well as many droughts, the beautiful little stream in question, was thought by some close observers to be increasing on the whole. At the close of the fourth or fifth year, it had many times been filled to overflowing, and it had likewise been several times reduced to a very low state.

Notwithstanding the vicissitude through which it had passed, however, at the end of four or five years it was altogether evident, to every person, that it had increased considerably in size. Since that time, it has continued to pass through the same kind of changes. It is now about twenty-five years since it was first brought into existence. During this long period of time, it has passed through many seasons of heavy rains, and it has as often been caused, in consequence, to overflow. It has also passed through quite a vast multitude of gentle, and refreshing showers from heaven, which often made it to sparkle with gladness, and to clap its hands for joy.

But during this long period of time, it has also passed through a vast multitude of very dry seasons, during which it would become somewhat smaller than usual, and so remain, until the coming of the next refreshing shower from heaven. It has also passed, during this time, through many very severe and trying droughts. So very severe and protracted were some of these, indeed, that it would no doubt have died long ago, had it not been for the fact, that it has its origin, as people well know, in an unprecedented Fountain. The name given to this Fountain in the Bible, is the "Fountain of Living Waters." On this account, it has withstood all the trials of every kind, through which it has been obliged to pass. It is now very much larger than it was, when it first made its appearance about twenty five years ago.

It is yet quite a small stream, however; but it is now nearly all the while smooth, clear, and pure. Many of the other little streams, which sprang up about the same time with this, have increased almost as much as it; having also passed through quite as many vicissitudes of hot and cold—of wet and dry. Some of the other streams, however, which began to exist about the time this did, have not increased as much, by far, as it has; though they have not passed through quite so many extremely severe trials. It is plain, however, that even these have increased some. It is an easy matter for the pious reader to make the application. The love of the believer sometimes overflows; especially in times of refreshing showers of divine grace from heaven, and more especially in seasons of very great out-pourings of the Holy Spirit, and of consequent revivals of religion. At other times, it seems to be about stationary, without appearing to be very abundant or very scarce.

On these occasions, it seems to maintain a stand, which is about a medium. But at other times it appears actually to diminish gradually, and to continue to do so, even till God revives it again, by gentle, but reviving showers of divine grace from heaven. In addition to such seasons of moderately severe trial, as we have just named, the believer is often obliged to pass through severe and protracted droughts—that is, through long, and very severe trials of his love; and not of

his love only, but of his faith—of his very *hope* in God itself. Such are the great severity, and length of very many of these dark, afflicting and trying seasons, that the true christian's love would doubtless cease, his faith would no doubt fail, and his hope would certainly vanish away forever, were it not for one heavenly and consoling fact: the great Fountain of love, of faith, of hope, of every christian grace, is always in the heart of the true believer. He says himself that he *dwells* in it, and *walks* in it, and that he will never leave the christian nor forsake him.

In seasons of great darkness, of long and severe trials, and afflictions, therefore, neither the love, the faith, or the hope of the believer fails, because God is ever with him. Yes, he is ever dwelling in him, even in seasons of greatest trial; and he is constantly communicating to his heart, love, hope, peace, and joy, in a greater or less degree. The first year of the believer's life, the stream of his love, on the whole, may appear small, and perhaps it is so. It certainly increases every year however; and, notwithstanding the many vicissitudes through which the christian is compelled to pass, from year to year, it will be plain to himself in a few years, as well as to every body around him, that this little stream of love, increases or grows, at least some.

It will not only be evident to himself, and to all around him, that he grows in love; but it will be plain that he grows in holiness, in knowledge, in

faith, and indeed, in every other excellence of the true child of God.

I feel that I ought not to dismiss the subject of love, without adding a few additional remarks.

I deem the remarks about to be made, necessary, to save my readers from troublesome and painful error, if not from mischievous error. These remarks, therefore, are not made from a love of controversy, nor yet in a spirit of the least unkindness towards any. In modern times we hear much said in the pulpit, not about *love* particularly for christians, in all ages, have been in the habit of hearing this subject spoken upon from the sacred desk: but it is about what is termed perfect love, that we hear so much said now.

It seems to be the opinion of some very good people, that all true believers possess love to God, and love to man; but these good people do not perceive that the love of every child of God is perfect love from the beginning. These people appear to regard all christian love as imperfect, as long as it continues to be subject to fluctuations; that is, as long as it continues to increase at one time, and to decrease at other times, as illustrated in this chapter, by the figure of the little stream.

It appears to me that this is rather an incorrect view of the subject. To divest the subject of every difficulty, and to view it, in what appears to be its true light, we need only to avail ourselves again of the help of our little stream. We saw this little stream at one time, extremely weak, affording

but a very small quantity of water. We looked at it again, and it was strong, affording much water.

When I saw it in its weakest, in its lowest condition, I asked myself, Is this water perfect water? I viewed it attentively, and behold, it was clear as crystal. Then said I, Yes, this water, though small in quantity, is nevertheless pure, it is perfect water.

When I looked again, the season of adversity and trial had passed away, and it was now strong, and sent forth much water. Again did I examine it closely. Its waters were clear and pure as before. The only difference perceivable, was in the quantity of the water. There was evidently no difference in quality. The water was alike pure, it was alike perfect in each of these conditions.

I then said to myself, Here is a good illustration of the love of the humble christian.

Sometimes his love is weak, and small in quantity, or at least it appears to be so; nevertheless, it is pure love, it is certainly perfect love.

Sometimes again, his love is strong and abundant, or at least it appears to be so. Its being more abundant in quantity, does not, however, render it more pure and perfect in quality. When it is strong and abundant, it is no more pure, no more perfect, than when it is weak. The only difference, then, as already remarked, is in quantity, the quality being always the very same, whether it be weak, or whether it be strong.

My readers now perceive that when *perfect love* is spoken of, reference is had only to the quality of love, and that no allusion whatever is made to its quantity, or its amount. Christian love, therefore, is always perfect love, let its quantity or strength be what it may. Perfect love, then, and christian love, are synonymous terms.

As this is a subject of some difficulty, to many humble and pious minds, I must be permitted to offer some further proof in support of the position here assumed. Let the reader observe that the position assumed, is, that perfect love, and christian love, are the very same thing. In support of this truth, let it be remembered that love is one of the fruits of the Holy Spirit. "But the fruit of the Spirit is *love*, joy, peace," &c.

It was scarcely necessary, however, to quote the passage, in order to prove that christian love is a fruit of the Spirit,—that God is its author; because every christian already knows and acknowledges this to be true. In as much, then, as christian love is a fruit of the Holy Spirit, in as much as it originates from God, whether in large or small quantities, it is clearly proved to be *perfect*, because nothing imperfect can possibly proceed from God. God is perfect, and he is the Great Author of all perfection.

The love, therefore, which proceeds from him, and which he pours into the heart of every christian in the hour of conversion, must be *per-*

fect love, whether it be poured into the heart, in a large, or in a small quantity. Nothing imperfect can possibly proceed from God. As christian love does, in every case, proceed from God, it is perfect in every case.

He who possesses the love of the christian at all, therefore, though he may possess it in a very small amount, does possess *perfect love*; as it is impossible to possess christian love, without its being perfect: because all christian love comes from God, and nothing imperfect can, by any possibility proceed from him.

Let the humble believer, henceforth cease to pursue a phantom, in the form of what he imagines perfect love to be. Doubtless there are multitudes of pious christians now praying for, and searching diligently after perfect love, in a form in which it has no existence. Every christian, indeed, who *is a christian*, that searches and prays for perfect love, under the belief that the love which he already has, is not perfect love, is searching after something which has no existence. All such searching will, therefore always prove fruitless.

Fruitless efforts of this kind, however, always occasion more or less unhappiness, to those who are thus striving after what they imagine to be perfect love. Now all such vain efforts, and all unhappiness of this kind, might easily be avoided by every child of God, if he only knew, what

every one ought to know, that is, that the love which he already possess, is nothing else but perfect love. The lesson which every christian ought to learn from the truths now presented upon this subject, is easily understood. Let every christian first ascertain clearly that he possesses christian love. When he ascertains this, so as to know certainly that he has the love of the christian, he thereby knows that he possesses perfect love; because he now knows that christian love is perfect love, whether the quantity be large or small.

Instead, therefore, of christians engaging in a vain pursuit after perfect love,—(vain, not because there is no such thing as perfect love, but because they already possess it, and are therefore pursuing something else which has no existence, save in their own imagination,) let them search and pray for *more love*, even for *more perfect love*. By this, nothing more is meant, than that christians ought to pray for more of the very same kind of love which they already have.

This is precisely what every true christian does; and this prayer is continually answered by God, by a continual increase of this christian grace.

The increase or growth of this grace, is not confined to this life; in heaven it continues for ever and ever to grow or increase.

Now let the pious man learn to look upon this subject as he ought to look; and let him daily strive to love God and his fellow creatures better,

or more and more; but let him remember, at the same time, that the love which he already has, and which he has always possessed, ever since he became a believer, is perfect love, and that it is nothing else but perfect love.

Before dismissing this subject it seems proper to remark that St. John speaks a few times as follows of *perfect love*. Read 1. John iv. chapter, "Perfect love casteth out fear." "If we love one another, God dwelleth in us, and his love is perfected in us." "He that feareth, is not made perfect in love." Perhaps no other writer in the Bible names perfect love, except St. John.

Now the honest and candid christian, doubtless wishes both to understand and to believe every doctrine taught in the sacred Scriptures. It appears to me that the honest inquirer after truth, may at least understand tolerably well, what St. John means by perfect love. That he does not mean by this, a love in kind or degree, which does not admit of any increase or growth, is evident, from the fact that the love of the true believer, is ever on the increase, both in this world, and in the next, as we have already seen.

I think if the reader will now read the quotations again, which have just been given, he will not be at much loss to know what kind of love St. John terms *perfect love*. "If we love one another," says he, "God dwelleth in us, *and his love is perfected in us.*"

Does not every reader understand what kind of

love this perfect love of St. John is? Is it not plain, that it is the very love which every child of God possesses, from the moment in which he is born again. The simple truths set forth by St. John, are these. If we love one another, it is an evidence to us that God dwells in us; and, this love is perfect love;—that this love of the believer or this perfect love, casteth out fear;—and that he that feareth, therefore, is not made perfect in love. As pure gold may exist among much dross; even so may perfect love dwell among many imperfections. The *perfect love* of the Bible, therefore, is nothing more nor less than the very love, in kind, as well as in degree, which every christian possesses from the time when he is born again: and this love, as we have seen, is ever increasing. Every christian now can determine what perfect love is, in a Bible sense. Even the most illiterate believer can determine this matter. Just so soon as the subject is divested of sophistry and mysticism, and the humble christian becomes satisfied in his own mind, that the kind of love which is meant in the Bible by *perfect love*, is the very identical love, in kind and in degree, which every true christian possesses as soon as he is born again; just that soon he knows what perfect love is, in a scriptural sense.

He knows precisely what it is;—it is just the kind of love, that all true believers possess; and every true christian, however illiterate some may

be, has a correct idea of what the love of the christian is.

This grace as we have seen, increases or grows as long as the believer lives; and in the life to come it still continues to increase. It is doubtless true, that not only christians in heaven, but all the angels of God, are ever increasing in love, as well as in every other excellence; and that they are evermore becoming more and more like God. That the growth in love, as in holiness, and knowledge, consists in an increase in quantity, and not in quality, is evident to every reader.

CHAPTER XXVIII.

The notice of such of the remaining christian graces, as it may be deemed necessary to name, in the conclusion of this part of my subject, will necessarily be brief. The reader will remember that it was shown in the first place, that the believer grows in grace, in a general point of view; by which I mean, that he grows in the whole, in all the christian graces.

Having shown that he grows in all of them, as a whole, I then undertook to show that he grows in every one separately, and also how he may ascertain that he actually grows in each one.

I have already spoken of holiness, knowledge, faith, and love; and in each of these graces, we have found that the christian increases or grows. I feel to hope also, that a plan adapted to every capacity, has been laid down, by which the believer, himself, can find marks or evidences of his own growth in grace.

Let us now examine a few more of these christian graces or excellences, in order to see that they grow, and in order to see how we may ascertain that they do actually grow. Let the humble christian attend carefully to what is said.

Peace, is another grace, characteristic, or excellence of the christian, which increases steadily as long as he lives. It has been said, by some able and pious writers, that this is not a christian grace. I have already said that I care but little about names. If the term grace, is not liked, as applied to the *peace* of the christian, the term excellence, characteristic, attribute, or some other name may be given it. The undisguised truth is however, the sinner can no more possess the *peace* of the true believer, than he can possess his holiness, his faith, his love, or any other grace. Christian peace is as inseparable from the christian, as christian holiness, faith, and love are. He increases or grows in peace, just as he grows in any other characteristic or grace. It is thought therefore, that no harm can arise from calling christian peace, a grace or excellence.

It will be recollected, too, that this is declared

by St. Paul to be a fruit of the Spirit. Peace is poured into the soul by the Holy Spirit, when the New-birth takes place. This has already been shown. Faith, peace, love, and joy, all spring up in the soul when it is born again. "Being justified by faith," says St. Paul, "we have peace with God through our Lord Jesus Christ." Rom. v. 1. The wicked man is a stranger to peace. "There is no peace, saith my God, to the wicked."—Isa. lvii. 21. The wicked man, therefore, is equally as destitute of the sweet and heavenly peace of the child of God, as he is of his faith, and love, and spiritual joy. It is in the hour of conversion, that the christian, for the first time, partakes of a measure of the same peace, of which the angels of God partake in heaven. The contrast in a mind bordering on despair, and the same mind suddenly filled with a measure of the peace of heaven, is, in many instances very great. The soul is suddenly relieved from the terrors of hell as it were, and filled with a sweet foretaste of the peace and happiness of heaven.

In many instances, it is no doubt true, that this peace appears much greater than it really is. Many young converts, for awhile before the New-birth, are in a state of mind bordering upon despair, as just intimated. When a soul, thus filled with fear, trembling, and terror, is delivered from sin, with all its fears and horrors, and the peace of God flows into that soul like a river, peace,—even heavenly peace, in an eminent degree, is doubtless

enjoyed. As we cannot determine what amount of faith and love, the christian is destined on the whole to exercise through life, by the amount of faith and love which he exercises in the hour of the New-birth; even so, can no man determine the general amount of peace, which he is destined on the whole to enjoy through life, by the amount which he enjoys at the time conversion takes place, and for awhile afterwards. As we saw, in the last chapter, that the true believer's love, and even his faith, must necessarily be put to very many sore trials during life, and that they must pass through very many vicissitudes, while he remains in this world of sin; even so it is true, that his peace, also, must necessarily pass through many severe trials, and a great number of vicissitudes. Joseph's peace, as well as his faith and love, was tried first by a gloomy dungeon in a foreign land, and that for a long period of time. His peace and other graces, were afterwards tried by great and sudden prosperity,—by his being taken suddenly out of long confinement in a dreary dungeon, and placed almost upon the top of the throne of Egypt. Neither adversity, however, nor prosperity, was at all able to take away from this man of God, his peace; but through life it continued, on the whole, steadily to abound more and more. Severe trials and great vicissitudes combined, could not destroy his peace in God; and it continued constantly to grow, at home and abroad, in adversity as in prosperity, in the dun-

geon as well as high up in authority in Egypt. Bondage in a foreign land, was not sufficient to overcome the peace, nor yet the faith and love of the three Hebrew children, Shadrach, Meshach, and Abed-nego. Even the fiery furnace, heated seven times hotter than it was wont to be made, was not at all able to burn up their peace; nor yet was it able to touch their love, or to cause their faith to tremble. Good old Daniel, too, was a man of God. His peace, also, as well as his faith and love, were tried by bondage, in a foreign country; but the yoke of bondage could not destroy either the one or the other. His faith, love, and peace, were at length put to the very severest trial, by his being cast into the den of lions; and that on account of his religion, as the three Hebrew children had been cast into the fiery furnace on account of the same religion. The den of lions failed to overcome the peace, the love, the faith of Daniel. Not long after Daniel's peace, love, and faith were thus severely tried, he was elevated to one of the highest seats of honor and power in the kingdom, as Joseph had been in Egypt, long before that; so that for many years, and under several reigns, there were none greater, and more powerful than Daniel in all the kingdom, save the kings themselves, under whose reigns he lived.

In prosperity, and in adversity, this faithful servant of the Most High God continued to grow in peace, as well as in faith, love, and in every other

christian excellence. Through life he continued to grow in grace, and in the knowledge of God. By pursuing the course already pointed out, with regard to faith, love, knowledge and holiness, the humble believer will see undoubted marks of a growth in peace, from year to year, as in every other christian grace.

Joy, is another christian characteristic or grace. In this excellence, also, does every believer grow. The transports of joy, experienced by some young converts, are really overwhelming, for a short time after conversion.

Others again, do not seem to experience so *much* rapturous joy in the hour of conversion.

As I have already dwelt upon the subject of joy, at some length, when treating upon it as one of the evidences of the New-birth, I need not dwell upon it very long in this place. This grace, like all others, is susceptible of an increase or growth. "The meek also *shall increase their joy in the Lord*," says Isaiah, "and the poor among men shall rejoice in the Holy One of Israel." The joy of the true believer, like his faith, his love, and his peace, is subject to very many trials through life. It is also subject to the same vicissitudes, to which any other grace is subject. The very same causes which operate so as to produce, in the soul of the christian for the time being, more love, more faith, and more peace, will also produce, at the same time, more joy. The very same causes, on the other hand, which operate so as to

produce in his soul, a declension or diminution of faith, love, and peace, will, at the same time, operate so as to produce a declension or diminution of joy. Owing to these facts, the believer, may not be sensible, at all times, of a growth in his christian joy. Owing to the very same facts, indeed, he is not sensible at all times of a growth in any other christian grace or excellence. I have already endeavored to show that this is true, and to explain why it is so. Notwithstanding it is true, however, that the joy of the child of God, is sometimes greater and sometimes less, yet it is equally true that it does increase on the whole, as well as every other grace.

The true child of God may easily find marks or evidences of an increase of joy, by observing the plan pointed out with respect to other graces.

I need only observe, now, that it is not necessary for me to take up all the remaining christian graces, and treat them separately. I have said enough, as I hope, to show the pious reader, that there is such a thing as a *growth of grace in the soul in general*; and that there is a growth of *each particular* grace. I have also said enough, I suppose, to enable the pious reader to find in himself or herself, satisfactory evidences of a gradual growth of grace in the soul. In addition to all this, I have endeavored, as far as possible in narrow limits, to free this subject from some difficulties connected with it. To the mind of humble believers, as a mass, the greatest of these difficul-

ties, perhaps, is found in the well known fact, that faith, love, peace, joy, meekness, &c., are greater or more abundant sometimes than they are at other times.

This is a fact which does not escape the notice, of even the most unobserving christian. As it is an undoubted truth that the faith, love, joy, goodness, &c., of many of my pious readers, have been more abundant some time ago, than they are at this moment, it has been usual with them to conclude hastily, that they are not growing in grace at all,—nay, that they are really diminishing or declining in grace daily.

Because I apprehend that this is the greatest difficulty to much the greatest number of pious christians, I have tried to take particular pains to remove it. In other words, I have tried to show that any grace whatever, may be greater or more abundant at one time than it is at another; that they all may grow and decline, even during life: and I have tried to show that they all grow, on the whole, notwithstanding the many vicissitudes, and sore trials through which they are necessarily obliged to pass during this life.

I endeavored to illustrate this, in the last chapter, by the little stream, as the reader will remember.

I have also taken some pains, not only to show that there is such a thing as a gradual growth, on the whole, in all the graces, and how to find satisfactory evidences of this growth of grace in the

soul;—but I have also labored to lay before the pious reader, a clear, definite, and scriptural view of *what this growth in grace consists in*. We do not find scarcely a single professor of religion, who is ignorant of the fact, that there is a growth of grace in the soul; but we find many who seem to have scarcely any correct idea of what this growth consists in.

I have tried to show what this growth of grace is;—that it consists in an increase in *quantity*, and not in *quality*; consequently, that the true believer would be just as sure to go to heaven, in an hour after conversion, as he would in half a century. I will now sum up, in few words, the substance of what a growth of grace in the soul consists in.

It consists, then, in a gradual increase or growth in holiness, faith, knowledge, love, peace, joy, goodness, and in every other christian excellence or grace; but it consists chiefly in a gradual growth or increase in holiness.

This increase or growth in holiness, and in every other grace, consists not in an increase in *quality*, but in an increase or growth in *quantity*. The whole subject, therefore, may now be included in one sentence, viz: *An increase or growth of grace, is nothing but an increase or growth of religion in the soul.*

In the course of what I have said, on the subject of a growth of grace in the soul, many mat-

ters of minor importance have been passed over in silence; and even some considerable difficulties have received no attention.

For example, there are some exceptions to what has been said, as a whole, on the steady and gradual growth of grace in the soul of every christian. One of these exceptions is, God does not always see proper to permit every true believer to remain in the world, long enough after the New-birth, to grow much, if any, in grace. Indeed, it is not unfrequently the case, that he converts souls, and then removes them to heaven in a very short time afterwards, and before it is possible for them to grow in grace much if any, and before they have had any opportunity to bring forth much good fruit unto holiness. Witness the thief, who was crucified with our Saviour, as well as hundreds of others since that time, who have died very soon after conversion.

Another one of these exceptions is, some believers never grow much in grace, even though God may spare them for many years. This, however, is scarcely an exception, as I have used some exertions to prepare the mind of the reader for this already. To do this, was a principal object while speaking of our little stream in the last chapter, I spoke of other small streams which made their appearance about the same time that this did.

In the course of twenty or thirty years, it was

evident that all of them had grown some; though some of them had grown very little.

It would, indeed, be an endless task, to name every difficulty by which each prominent subject in this work is surrounded, and then remove, or explain that difficulty. Hundreds of difficulties, therefore, of minor importance have been left entirely unnoticed; presuming at the same time, that the piety, and common sense of my readers will enable them to understand these things without my assistance. Moreover, I could have wished to take up many subjects which have not been named at all, and dwell upon them a little, in order to be more fully understood, or to prevent my being misunderstood. To have done so, however, would have swelled this little work to a huge volume; a thing particularly to be avoided.

If any of my readers wish to see more upon the subject of a growth of grace in the soul, and that, too, of an instructing and comforting kind, I refer them to Dr. Doddridge. I here take this opportunity, indeed, to recommend my readers both converted, and unconverted, to peruse carefully the whole of Doddridge's *Rise and Progress of Religion in the soul*. It is a little volume abounding with much invaluable instruction.

Before I conclude my remarks upon the growth of grace in the soul, I ought, perhaps, to make a few more remarks. In addition to the graces, or excellences which I have named, there is a considerable number more.

The pious reader can easily know what these other graces or excellences are, by reading the Holy Scriptures with proper care, and he can also very easily determine whether he grows in them or not.

The true christian is a just man, and he is a truth-loving, as well as truth-speaking man. These graces or excellences, grow also with his growth. He is also a man of mercy, goodness, meekness, temperance, patience, godliness, brotherly love, long-suffering, gentleness, and forgiveness. The man of God would perhaps do well to examine into the circumstances of the growth of each one of these graces or attributes, with as much care as we have already bestowed upon the growth in holiness, knowledge, faith, love, peace, and joy. As the christian advances in grace, he gradually becomes more just, as well as more scrupulously truthful; and he himself will be sensible of this after awhile. As he grows in grace, and in the knowledge of the Lord, he gradually becomes a better man, on the whole. He is made good in the New-birth, and so is he made holy: goodness continues afterwards to grow in quantity, as holiness does.

He is meek; and he gradually makes new advances in meekness. Pride is gradually overcome, and rooted out of the heart; and the man of God gradually becomes more meek on the whole,—more and more like the meek and lowly Saviour. The plain state of the case is, pride dies as relig-

ion advances or grows, and it continues to die; while, on the other hand, religion reigns in the soul of the true believer, and grace grows and flourishes, and brings forth fruit unto holiness, from season to season. He is patient too; and as religion grows, he becomes more so. His increase or growth in patience, is more especially manifest in seasons of sickness, or of disappointments. As life rolls onward, and the humble believer continues to grow in every grace, it is manifest from time to time, as sickness, disappointments, or other afflictions come upon him, that he bears them with more and more patience, resignation, and fortitude.

He also gradually becomes more and more gentle, as well as forgiving in his disposition; so that he becomes less and less fierce, as it were, under a sense of injuries and oppressions; and, at the same time, he becomes more and more able and willing to forgive such injuries, and oppressions.

As grace continues to grow, the true believer becomes more and more imbued with a spirit of prayer. He becomes more and more devotional. He derives more and more true happiness from the service of God in general, and from every particular method by which God may be served. As religion grows, he is found more and more in the habitual discharge, not of one, or two, or three christian duties merely, but of every one. He is

more ready to succor the needy, to give his goods to feed the poor, to relieve the distressed, to bind up the broken hearted, to clothe the naked, to take the part of the oppressed, to visit the sick, and to do every thing else, which the child of God ought to do.

As grace continues to grow in the heart of the truly pious man, *his purse strings gradually become more and more relaxed*. So true is this, that it is doubtless a standing truth, that every true christian gradually becomes not only more and more willing to bestow his goods, or his money, or both, in the various ways already mentioned; but he becomes more and more willing to help to sustain the various benevolent institutions of the age; such as the Bible Society, the Home and Foreign Missionary cause, the Tract, and Sunday School cause; and in short, the cause of humanity—the cause of the Redeemer generally. He also becomes more and more willing to give his money according as God may have prospered him, to sustain the sacred institution of a Gospel Ministry. He especially becomes more and more willing, not only to *call* a minister to preside over the congregation of which he is a member, in the capacity of a Pastor, *but to support that Pastor,—to give his money, or his goods, or both*;—in short, to supply all the temporal wants of his Pastor, as God requires him to do; so that the hands of the Pastor may be loosed, that he may devote the whole of his

time in supplying the spiritual wants of the people of God.

It is now seen that the true christian is a man of *deeds* as well as *words*,—that he is a man of *action* as well as prayer. He is a man who does not love his brother and his fellow beings in *word* merely; but he loves them in *deed* also. He is a man who does not merely *pray God* to comfort the distressed, to clothe the naked, and to bind up the broken hearted; but he deems himself God's proper instrument by which these things *are to be done*, whenever it is in his power to do any of these christian offices.

When he sees a fellow being in distress, therefore, the true christian does not hypocritically kneel down, and with a long face, pray God to relieve the distress of that fellow mortal, and abundantly comfort his troubled heart; while at the same time, he is altogether able to do these kind offices himself; but he sets himself to *work*, and does what he is able to do, to relieve the man of distress, and to comfort him. When he has done all *he* can do, then with propriety he may add his prayers to his other exertions.

He finds a family in the dead of winter, without food or raiment, without fuel, without friends who are able to assist them; and the poor family is sick withal. The hypocrite either passes such a scene unnoticed, or, if he notice it at all, it is by praying the Lord to heal these sick folks, to bring them fuel, and make them fires, to give them

plenty of good warm clothing, and withal to feed them well.

Having offered up an impious prayer of this sort, he gets up and struts off, to buy and sell, and to get gain; and he blesses himself that he is not as other men are, and especially that he is not as these poor sick folks are. The true christian, however, acts very differently. He does what he can, himself, to bring the fuel, and make the fires, to clothe them, and to comfort them; and withal, he adds his prayers, as he may very properly do. "If a brother or a sister benaked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone.

Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works."—James ii. 15-18.

Thus it is seen, that true religion and good works go hand in hand; or rather, that good works as naturally and certainly flow from true religion, as light and heat proceed from the sun. The true christian, then, does not merely say to a naked brother or sister, Be ye clothed, but he clothes such an one; he does not merely say to one destitute of daily food, Be ye filled, but he supplies him with food; and he does not say to the blind and miserable, and wretched and disconsolate, Be

ye comforted, but he does what he is able, *with his money, and with his goods*, as well as *with his tender sympathies, and sincere prayers*, to comfort all such. That professor of religion, who is willing to sympathize with, and to pray for a fellow being in distress, but who is unwilling to *untie his purse strings to such an one*, plainly declares by his actions that his sympathies and his prayers both put together, are not worth sixpence, or he would refuse to bestow even them.

This is the real truth, too, by the way. If I am naked and hungry, and my brother says that he deeply sympathizes with me in my afflictions, and that he does not cease to pray for me, while at the same time, he does not impart to me a single groat to supply me with food and raiment, all his sympathies and his prayers, are plainly not worth a single groat, and if he esteemed them to be worth a single groat, he would withhold them. The true christian is equally as willing, and as ready to bestow his money and his goods, according as God may have prospered him, as he is to bestow his sympathies and his prayers. He thereby proves by his works, that he is a true christian and that he is a sincere follower of Jesus, *in deed*, as well as *in word*. The religion of that professor is certainly vain, who is always ready to *pray* for suffering humanity and to sympathize with it; but who is seldom if ever ready to bestow his *money and goods* to relieve it. The world however, is full of just such hypocritical pretenders;—

I should rather say the *church* is. How many thousands of professors of religion are there, who are ever willing to pray for the distressed, but who are never willing to give them a solitary sixpence? Such professors are a scandal, an offence, a real nuisance, a reproach to the name of christian; yes even a reproach to the human species. "Ye serpents, ye generation of vipers ! how can ye escape the damnation of hell?" Talk not about such children of Satan as these, growing in grace. Instead of growing in grace and in the knowledge of God, they grow daily in sin, and in the knowledge of the devil. Although they are in the church, and have a name to live, yet they are 'dead in trespasses and in sin.' Not so, however, with the true child of God. He delights more and more in prayer, and in all the appointed means of grace. He is more and more willing to relieve distress of every form, and wherever found He walks by faith, and he lives by faith.

His faith works by love, it purifies the heart, and it overcomes the world. His religion is that religion which has its fruit unto holiness, and the end, everlasting life. His faith continues through life to work by love, to purify the heart, and to overcome the world; and his religion continues through life to grow, and to be accompanied by appropriate works. During the whole time he is constantly acquiring more and more heavenly wisdom, and he is becoming more and more heavenly minded. The nearer he approaches the climes

of eternal day, the more plainly does he behold the heavenly light. "The path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. iv. 18. Thus does the true believer, the sincere child of God, continue to grow in grace and in the knowledge of God; till he has, at length, borne fruit enough, till he has finished the work which the Lord gave him to do, and till he has finished his warfare, having fought the good fight, and finished his course. He is then gathered home to heaven, to God and to the Lamb,—to the society of the holy angels of God,—to the society of the holy patriarchs, prophets, and apostles;—to the society of the "hundred and forty and four thousand,"—to the society of that "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues."—Rev. vii. 9.

CHAPTER XXIX.

So much having been said in the course of this work concerning heaven and hell, it seems to be improper to bring it to a close, without saying something directly upon these important subjects.

My object, therefore, is to notice each of these subjects briefly, and separately; I mean the subjects of heaven, or Eternal happiness, and hell, or Eternal punishment.

I find these two very solemn and important subjects treated upon separately, in the Lectures of the late Rev. Finis Ewing; and I now take this opportunity most earnestly to recommend to my readers, the careful perusal of these invaluable Lectures. As I am persuaded that the remarks of such a man as Rev. Finis Ewing upon any subject, would be more profitable and acceptable to my readers, than any thing which I could say, I here extract his discourses or Lectures, upon the subjects of heaven and of hell, taking the liberty of making a few alterations, and of adding, now and then, a few of my own thoughts.

HEAVEN, OR ETERNAL HAPPINESS.

“That there is a place of future happiness, none I imagine, would feel disposed to deny,” says Ew-

ing, "if it were not for its *opposite*, a place of future punishment. Reason, however, as well as Scripture, confirms us in the opinion, that God has prepared a place where rewards shall be more equally distributed than in this world. Were it not so, it would be difficult to account for the providence of God, as it regards the present situation of mankind. That ardent desire which possesses the souls of all, to be happy, together with the impossibility of attaining it perfectly in this life, is a strong indication that there is a heaven. But the law and testimony are abundant and explicit upon this subject.

I need not quote particular passages for those who read their Bibles. It is not, I presume, essential to future happiness, that heaven should be local, or a particular place; because wherever the sweet reconciled presence of God is felt and known, there is heaven. Yet God has seen meet to determine that it shall be a *place*, as well as a state. In John, xiv. 2, 3, Jesus says, "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a *place* for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that *where I am*, there ye may be also."

That heaven is a place, is determined by the circumstance of several bodies having gone there already. Those of Enoch and Elijah, and the body of our Saviour, are all in heaven. After the

resurrection, also, the bodies of the saints must be *somewhere*: but in what particular part of infinite space, we cannot determine; because God has not expressly revealed it. Peter tells us, indeed, that we look for a new heaven and a new earth, wherein dwelleth righteousness. Perhaps this may be an intimation that, after the material heavens, with this earth, shall have been purged or refined in the general conflagration, they will be the immediate residence of the redeemed of the Lord. But wherever it may be, it is a place of perfect blessedness. There, "our worst enemy, sin, shall vex our eyes and ears no more."

There the soul will be perfectly holy, and the body pure and immortal. There the wicked shall cease from troubling, and the weary shall be eternally at rest.

There the redeemed shall be forever free from toil and pain, from disease and death, from temptation and sorrow, from sighing and sinning, from crosses and losses, from shame and disappointment.

There the true believer shall never feel a hard, ungrateful, cold, wandering, or unbelieving heart.

There he will cease eternally to weep over an impenitent child, friend, or neighbor. In short, there he shall see Jesus as he is, and be like him. There he will enjoy the smiles and approbation of the blessed Trinity forever. There he will enjoy the immediate vision and fruition of God and the Lamb forever and forever. In this world his heart

leaped at the sound of Jesus' name; his soul was elated when he saw his Saviour, though it were, "through a glass, darkly;" but *then* he shall see him face to face. There he will join society where there are no false brethren, no sectarian zeal, no biting and devouring one another; but where there is sweet, and uninterrupted harmony forever and ever. Then the effort shall be, not who shall be the "greatest," but who shall bow *lowest* at the foot of the throne, and sing the highest note of praise to Immanuel. There parents shall recognize their children, and neighbors their neighbors. There the once indefatigable minister of the cross, shall recognize his "crown of rejoicing," in the men and women whom he has been the instrument of saving: but both parties shall join in giving all the glory to God.

In heaven new wonders and new glories will be constantly opening in the expanding mind. That soul once so intent upon gaining useful knowledge, shall know more in one hour perhaps, than it could know while in this "tabernacle" in a long life. The soul and the body are now made capable of *bearing* infinitely more than in the flesh; yea, in heaven they are capable of bearing "an exceeding and eternal weight of glory." Moses, while in the flesh, could not see God and live, that is, his clay tenement could not bear the weight of that view of the divine glory which he desired. But in heaven, after the resurrection, Moses in body as well as soul, with all the redeem-

ed, will be capacious to know, and strong to bear what the heart of man has not conceived.

There will be no jars,—no discord in heaven. All the countless millions of every nation, kindred, tongue, and people, will join in the same song, and speak the same language. Their voices shall be as the sounding of many waters; but there will not be one to cry out, Confusion, confusion! The arches of the new Jerusalem will echo, and re-echo with “hallelujahs” from every tongue.

“God and the Lamb,” will be the object of the song; and it will never grow old. But while eternity rolls on, the song will be increasing, an infinite God will be eternally pouring new glories *on* the redeemed soul, and new delights *into* it. But why do we talk, or try to tell about the heavenly world? Who can tell one of ten thousand glories, or one of ten thousand delights that are there? Vast, immense, unmeasurable, and eternal felicity awaits all who go to heaven.

“O Heaven! sweet Heaven!

“O Lord, shall *I* ever get to Heaven.” *

ON HELL, OR ETERNAL PUNISHMENT.

“That there is a place or state of future punishment, is clearly evinced by the sacred writings, as well as by the reason and nature of things. The reasons advanced in the preceding lecture to

*Yes, thou venerated father! thou art doubtless now in Heaven. He died A. D. 1841.

prove the reasonableness of a general judgment, prove also the reasonableness of a future punishment. What the nature of that punishment will be, is represented by various words and phrases: such as the *worm that dieth not,—a lake of fire and brimstone,—unquenchable fire,—everlasting fire,—eternal damnation,—the vengeance of eternal fire,—everlasting punishment*; and by many other phrases equally as strong. When we dwell upon the idea of eternal punishment, it is enough to excite in us the most lively apprehensions for ourselves, as well as for our fellow beings. What! a guilty, an awakened, an accusing conscience, eternally gnawing as the devouring worm! and the wrath or positive punishment of a just and sin-hating God, burning in the soul and body forever and ever! Yes, God has said it; and the good of the intelligent Universe demands it. The nature of the torments of the damned, is strongly represented by the case of the rich man, who died and lifted up his eyes in hell, being in torments. Let the reader turn to Luke xvi. 19, and read the account of this man, and of his exquisite sufferings. The account is doubtless the history of a real rich man, and of his sufferings: it is no parable,—it is no figure,—it cannot be. But if it were even shown to be a parable, or a figure, which never can be done, that would not materially alter the matter. It is evident that torment of the most inconceivable kind, that sufferings and despair un-

heard of on earth, and known only in hell, and that horror and blackness, and deep and eternal damnation, are taught by the narrative, as things that *do exist*; whether the narrative itself is figurative or not, and whether such a man as “a certain rich man” ever lived, and went down to hell or not. We know that God can act upon spirit as easily as he can act upon matter; and that he can make the impenitent sinner, as completely miserable, as it is possible for him to bear, and that even before the resurrection, and without the aid of a hell at all. The idea, therefore, of a material hell, or of a real lake of fire and brimstone, is not so essential to the doctrine of future and eternal punishment, as some appear to suppose. But I see no good reason to concede to the infidel, the scriptural idea or doctrine of a material hell,—a local hell. Indeed, it is as evident that hell is a *place* prepared for the devil and his angels, as well as for impenitent sinners, as it is that heaven is a place, prepared by the Saviour for the dwelling place of angels, as well as for all the righteous of the human family. The plain truth is, the impenitent will possess real bodies after the resurrection, as well as the righteous; and real bodies must have real places or real *localities* to occupy. As it is impossible for a real body to exist in this world without *place*, or locality, even so is it equally impossible for real bodies to exist in the future state, without *place*, or real locality. As there are two classes of mankind in the pres-

ent world, who are widely different in point of character, the righteous and the wicked, God has prepared two separate *places* of abode for them, in the future world.

One of these places is called hell, the other heaven. The former is the place of intolerable sufferings, of unmixed wrath, of hot despair: the latter is the place of inexpressible happiness, of perpetual joys, of unmixed and eternal delights. The *place or whereness*, of hell has given rise to much speculation, or guessing, as I would call it. God, however, has not informed us where it is; though he has abundantly informed us that *it is*;—that is, that it is *somewhere*. Suffice it to say, that wherever it be, it will be found by experience to answer all the dreadful descriptions given of it in God's infallible word. Even pagans, Mahomedans, and Jews, as well as christians have always admitted that there is a place of future punishment.

That the Scriptures of divine truth, are clear on the subject, cannot be denied. But some have denied that the torments of the damned, will be eternal. In support of their opinion, they allege that the word everlasting is an equivocal term, and that it is often applied to a limited period of time. We have neither time nor inclination to enter into a learned discussion about the meaning of a single word, or even of three or four words; either in Greek, or in plain old fashioned English. It is quite sufficient here to remark, that the Script-

ures afford the same proof of the everlasting duration of punishment in hell, that they afford of the everlasting duration of happiness in heaven. The very nature of sin itself, if rightly understood, and the situation of the damned, seem to settle this question. The fact that the Mediator will lay down his mediatorial office, after or at the general judgment, is an insurmountable proof, of the eternal duration of the punishment of the impenitent. Every sin is a violation of the divine Law of God; even the least sin is a violation of it. Every wicked thought, every unholy disposition, is a violation of this holy Law. Every kind of impatience in the situation in which justice has placed us, is a sin. That the tormented in hell are impatient, full of despairing and wicked thoughts, and of unholy dispositions, none, I imagine, will deny. Now every one must know, that these very unholy and wicked *tempers* will continue in hell, as well as upon earth. The impenitent, therefore, will ever be *increasing* their guilt, even in hell; and they never can *diminish* it. It is plain, then, to every one who wishes to understand simple truth, that the wicked can never come up out of hell. They are sent there in the first place, because they are wicked and guilty. They necessarily continue to become more and more wicked and guilty, after they go there. The *cause* of their confinement, and of their punishment in hell, is always increasing; and any one may therefore very easily see that, as the *cause*

of their confinement and punishment is always increasing, the impossibility of their ever coming out, is also constantly *increasing, too*, and in the very same proportion. The idea of ever getting out of hell, is fallacious in the very last degree. The safest plan is to keep out of that place, while you *are* out,—and not to venture into it;—perhaps you *might* be detained there, contrary to your calculations.

Hell is very fitly compared to a bottomless pit; because the wicked sink down into it, deeper and deeper continually. This is plainly proved by the fact that the crimes of the wicked increase. As their crimes increase, the demands of the immutable Law of God increase also; and as the demands of God's Law increase, they sink lower and lower into the bottomless pit, beneath their heavy and accumulating load of guilt. While God remains unchangable, therefore, the wicked must remain in hell. O Lord God, must man die *eternally*, and yet never die! Yes, O righteous Lord. O then! let all, by speedy repentance towards God, and faith in the Lord Jesus Christ, escape that awful place, not originally prepared for man, but for the devil and his angels. Amen: even so Lord grant it.

CHAPTER XXX.

FRIENDS WILL KNOW EACH OTHER IN HEAVEN.

It is a subject of anxious inquiry with many pious, and even well-informed christians, whether or not, they will know their friends in heaven, and be known by them. Now it is true, that this question has been settled long ago; so that many of God's people are not ignorant of the very cheering truth, that friends will mutually know and be known in heaven.

But as I have already intimated, I write for the benefit of all;—for the benefit of the learned—but for the benefit of the ignorant too. The learned know that this question has long been settled, and that it is true, beyond a reasonable doubt, that friends will mutually know and be known in heaven. It is certainly true, however, that there are multitudes of good people, who do not know, that friends will know and be known in the good world to come. A few brief remarks, therefore, tending to show that it is true, that friends will mutually know each other in the future state, will doubtless contribute to the edification and comfort of at least some of my readers.

That I may prove what is here advanced, and that in as brief a manner as possible, I will quote from Luke xvi; beginning with verse 19. This portion of the Scriptures has already been referred to, on another occasion.

“There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man’s table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom. The rich man also died, and was buried: and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

And besides all this, between us and you, there is a great gulf fixed: so that they which would pass from hence to you, cannot: neither can they pass to us, that would come from hence.

Then he said, I pray thee therefore, father, that thou wouldst send him to my father’s house: for I

have five brethren there; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them.

And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

This passage was referred to in the last chapter, to show something of the nature of the torments of hell. It is true that it teaches us something of the nature of the sufferings of hell: but like almost every other portion of the inspired word, it teaches, not *one* solemn and important truth *only*, but several. We may learn from this passage that there is a God, that there is a heaven, or place of everlasting happiness,—that there is a hell, or place of everlasting punishment. We further learn from it, that as soon as the good man dies, his spirit goes to heaven; that as soon as the wicked man dies, *his* spirit goes to hell.

This is confirmed by other passages of the Scriptures. We also learn from this passage, that Abraham, and consequently all other good people, who have ever lived in the world, are now in heaven; that the rich man, and consequently all wicked people, who have died in their sins as the rich man did, are now in hell, where he is. This also, is confirmed by other portions of the Scriptures. Moreover, we learn from it, that *memory*

is not destroyed by death; that things known in this world, are not forgotten in the next: the rich man in hell had not forgotten Lazarus: Lazarus in heaven, had not forgotten the rich man.

But in addition to all this, we learn from this passage *that friends mutually know each other in heaven.*

This is the point to which I wish now to direct the attention of the reader. If the rich man knew Lazarus, and was known by Lazarus in the future state, though one was in hell, and the other was in heaven; it must necessarily follow, that Lazarus knew all his pious friends who were in heaven when he got there, and that they all knew him, and that immediately. If Lazarus, on going home to heaven, immediately knew all good people there, with whom he had been acquainted in this world, and if all his friends there immediately knew him;—then it follows, that all good men and women know all their friends and acquaintances, and are known by them, just as soon as they meet again in heaven. This truth is as plainly taught by the passage just quoted, as the fact that there is a heaven and a hell. Other passages might be brought forward in support of this doctrine, but I deem it unnecessary.

There is still another important truth taught by the passage under consideration. When the good man goes to heaven, he not only knows all who are there, with whom he was acquainted here; but

he also knows every body else in heaven. He knows his old friends and acquaintances, whom he has seen in the world; and he also knows God, he knows the holy angels, he knows all good people there, who have ever lived in the world, whether he knew them here or not. Lazarus knew Abraham in heaven, and Abraham knew Lazarus there, though they had never seen each other here, but had lived in ages several hundred years apart. While on the subject of the growth of grace in the soul, it was seen that *knowledge*, as well as all other graces, increases not only in this life, but also in the life to come.

Here we have a most powerful illustration of this general truth. The *knowledge* of the good man in this world, is confined to a very few of the people of God; but in heaven his knowledge, in one single point of view only, is so increased, and that immediately, that he knows God, and all the mighty hosts of heaven!

Amazing thought! Verily "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

If knowledge shall so increase in *one single* point of view only, how shall we estimate its increase in *all points* of view collectively? If knowledge so increase, we may form some faint idea of the increase or growth of the believer, in every other perfection. The idea, however, is certainly extremely faint and imperfect; because

this increase of every perfection of the believer, vast as it is seen to be, so soon as he gets to heaven, is, nevertheless, still progressing or going on, and on, forever and ever ! The thought is amazing, it is too mighty for our finite minds. Read again—and ponder well what the Lord saith: “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”

The good man, therefore, has nothing to fear by death, because he has nothing to lose by it, but every thing to gain. “O death where is thy sting? O grave, where is thy victory?”

I have now said enough to show that friends will know each other in heaven; and this is what I set out to do.

Before I dismiss the passage in question, however, I wish to notice one or two more things, which are taught in it. It appears from this passage, that wicked people will mutually know each other in hell; and this circumstance will doubtless increase their misery there, as much as the same circumstance increases the happiness of the good people in heaven.

Furthermore, death and hell united, cannot destroy memory: the rich man remembered Lazarus; and he also remembered the sufferings of Lazarus, as well as his own pleasures, and good things in this life.

He doubtless remembered also, that he might have escaped the torments of hell as Lazarus had

done; but he would not. He was rich, he was filled with the good things of this world, he loved his riches, he pampered the body, he "was clothed in purple and fine linen, and fared sumptuously every day." But alas ! he neglected the immortal soul, he starved it, he refused the bread of life, he turned away from it, he damned his own soul.

Reader, keep out of hell, "prepare to meet thy God," and prepare immediately; lest ye go down thither, to dwell forever as the rich man did.

Again I say, Keep out of hell. May the Lord help thee to do so. Amen.

CHAPTER XXXI.

A SUMMARY.

JESUS ANSWERED AND SAID UNTO HIM, VERILY, VERILY, I SAY UNTO THEE, EXCEPT A MAN BE BORN AGAIN, HE CANNOT SEE THE KINGDOM OF GOD.—John iii. 3.

The New-birth, therefore, is absolutely indispensable. Man comes into the world a sinner.

Many reasons are there, why he cannot see the kingdom of God without being born again. The sinner is proud, unjust, cruel, revengeful, and desperately wicked. He is unholy, unclean, corrupt, vicious; and in a moral point of view, he is a mass of wounds, bruises, and putrifying sores.

He hates God; "the carnal mind is enmity

against God: for it is not subject to the law of God, neither indeed can be." He hates holiness, he has no love for any of the ordinances of God's house. He hates the people of God, and slanders, persecutes, and otherwise injures them, from time to time. He does evil for good, he violates God's holy law continually, he tries to make the world believe that he is a very clever, good kind of a being, knowing himself at the same time to be vile and hypocritical. His "heart is deceitful above all things, and desperately wicked."

These are only a few of the reasons why men cannot see the kingdom of God without being born again.

The character here given, is the character of every sinner.

That sinner who shuts his eyes against his real character, and strives to think that he is a tolerably good man, on the whole, is only assisting the devil thereby to bind him still faster in the chains of sin; and he is cheating himself out of heaven by wilful, obstinate unbelief. Every unconverted man is utterly unfit for heaven; and he is acting in a manner exceedingly foolish, and exceedingly wicked, too, who strives to hide this solemn truth from his own understanding.

Suppose he should succeed in hiding it entirely from his own mind? what then? Will his exceeding unfitness for heaven be hid, thereby, from the knowledge of God? There is a kind of fool-

ish serpent, which puts its head under some part of itself, when an enemy approaches, and then very wisely concludes that it is hid from the enemy, *because it is hid from itself!* A word to the wise is sufficient.

When this very unholy, wicked, hypocritical, and polluted being, looks away from himself to heaven, he finds innumerable other reasons why he cannot see the kingdom of God without being born again. Every thing in heaven, is itself an everlasting reason why "the sinner must be born again," why he cannot see the kingdom of God without the New-birth. God is there, the source of holiness, of purity, of justice, of truth;—the source of love, mercy, goodness, and benevolence.

The polluted sinner could not possibly be happy, therefore, even in heaven itself. The pure, and holy angels of God, are also there. Their constant employ, is the service of God. The sinner hates such service, he could not join in such service; were he compelled to do so, it would only increase his acute misery. But God will never permit the dwelling place of saints and angels,—even his own holy habitation too, to be polluted by the intrusion, into it, of even one single sinner.

Hence, the indispensable necessity of the New-birth.

Sinner, seek God,—delay this matter no longer,—your immortal soul is at stake. Heaven or hell depends upon your being born again, and how can you delay? How can you put off this all-impor-

tant work? I call upon you in the name of your precious invaluable, immortal soul, to seek the Lord while he may be found, to call upon him while he is near. "Turn ye, turn ye, from your evil ways; for why will ye die," O guilty, sin-ruined, helpless sinner? "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."—Deut. xxx. 19.

As it regards the New-birth, you have seen that there is not a little danger of taking something for it, which is not it. You are now apprized of this danger, at least to some extent; as some of the things mostly taken for the New-birth, have been pointed out. Among the things which are often taken for the New-birth, morality, conviction, water baptism, church-membership, and a change of purpose, or a firm and honest resolve to cease from sin and to do right, have been named. Particular pains have been taken to prove to you, that no one of these things is the New-birth. He who is honestly searching after truth, must certainly know that neither of these things is the New-birth, provided he has read what has been said upon these subjects.

Let no man, therefore, take either of these, for the New-birth. By doing so, you must now be sensible that everlasting ruin must be the result. The truth upon this subject, is within the reach of all, and every one may know, if he chooses to

know, that God will not accept any thing, whatever, for the New-birth, which is not it.

Why, then, are there so many of the human family ever ready to adopt something for the New-birth which is not it? Why are multitudes of mankind willing to be in error upon this subject? Why is it, that few sinners, comparatively, ever examine this subject in a careful manner?

But you are aware, now, that you must not only hold correct opinions, concerning what the New-birth is, but you must possess the New-birth yourself—you must yourself be born again; or else, your Orthodox opinions upon this subject, or upon any other, will be worthless. I know the difference between pure and poisonous water; but if I do not possess myself of the pure water, and drink it, too, what will all my knowledge avail me? Will my correct knowledge quench my thirst, and stay the hand of death? Neither will your correct knowledge of what the New-birth is, quench the thirst of your immortal soul, or keep it out of hell one single hour. To be benefited by the New-birth, you must possess it: you are never safe without it. This you know to be true, yet you are wasting your precious time, in pursuits comparatively unimportant, and even very wicked in many cases. Strange infatuation! unaccountable folly! worse than Egyptian darkness! Dare you refuse any longer to seek the New-birth? Think of it a little, and then say, if you

dare now to resolve deliberately, that you will not now seek the New-birth.

Suppose you do not seek it, what then?

Who will be injured by your wickedly refusing to do so, and who will suffer by such stupid folly and such great wickedness? Will God suffer by such conduct? will he be less happy in consequence of it? or will he be injured at all by it? You know this will not be the case. Will angels suffer by your refusal? or will they be at all injured by it? Not at all. Will good men be less happy by such refusal? Perhaps good people, both male and female, *will* be less happy by such wicked refusal; at least in this life. I have no doubt, indeed, but many good men, and women, will be less happy in this life, in consequence of such refusal; and your pious relations, will doubtless be found among this number. You, however will be the principal sufferer, by a foolish and wicked resolution of this kind; and you know that you ought to be the principal, if not the only sufferer by folly and wickedness so unreasonable and so great.

Let me ask you, now, Why do you not seek the New-birth, and what are you waiting for? What causes a delay, so very fearful, and which may prove destructive to your happiness forever? Answer me. Do not turn away from me, but stand up like a man, and answer me if you can. Reflect a little while now, and then tell me plainly,

why you do not seek the New-birth, and why you do not seek it *now*.

Is it because God does not love you, and cares nothing about you? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

It is not because God does not love you, then, that you do not seek the New-birth. Tell me, then, why do you not do it? Is it because Christ has not died for *you*, as well as for all others? "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death *for every man*." "And he is the propitiation for our sins: and not for ours only, but also for the sins of the *whole world*." God loves you, then; the Saviour loves you, too; and he has died for you: why, then, I again ask you,—why do you not seek the New-birth, and seek it now? Is it because the Holy Spirit has never reproved you of sin, and convinced you that you are a sinner, and that you must go down to hell, unless you seek the New-birth? You dare not say that this is the reason; because God says "The manifestation of the Spirit is given to every man to profit withal." The Saviour, too, in promising the Holy Ghost, says, "And when he is come, *he will reprove the world of sin*, and of righteousness, and of judgment: of sin, because they believe not on me." So faithfully has the

blessed Spirit performed his work of reproof and conviction, that you have long known that you are a sinner; and you have often-times been made by this Spirit to tremble, in consequence of your great wickedness, and consequent exposure to hell. Why is it, then, that you do not seek the New-birth? Is it because you imagine God takes any pleasure in your damnation? You know he does not. "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but [that] the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die."—Ez. xxxiii. 11.

Do not become impatient, or turn away from me, I say; but think a little while longer, and then tell me why you do not seek the New-birth? seeing that your *all* for solemn eternity, is at stake. It is not because God does not love you, it is not because Christ has not died for you, it is not because the Holy Spirit has not reproved you, and convinced you of sin; nor yet is it because God takes pleasure in your damnation.

Then why is it? Is it because God has not sent his ministers to preach to you? This is not the cause; because you have heard the learned and the less learned, the aged and the young minister, as well as ministers of almost every branch of the church of God upon earth.

All these have called upon you in God's name, saying, "Now then we are ambassadors for Christ; as though God did beseech you by us, we pray

you in Christ's stead, Be ye reconciled to God."—2 Cor. v. 20. In addition to all this, multitudes of pious christians have often prayed for you. Among these are your pious friends; and why, now, do you not pray for yourself, and seek the New-birth.

The goodness of God has often-times moved upon you, in a most powerful manner, to seek salvation. In addition to loving you, and giving his Son to die for you, and sending down the Holy Spirit to move upon you, and to draw you to himself, he has given you a Revelation of his will. All the days of your life, he has been doing you good; he has been continually pouring down mercies and blessings, almost innumerable upon you. Every thing within you, around you, and about you, speaks of the goodness of God. And yet you are unwilling to seek him. The plain truth is, you have no *good* reason to offer why you do not seek the New-birth; because none exists. Now look at yourself a moment.

You call yourself a *rational creature*; you know that you will go down to hell, unless you are born again, you have no good reason to offer, why you do not seek the New-birth; and yet you do not seek it, but constantly refuse to seek it. Even the very brutes, themselves, do not act so irrationally. The Lord help thee turn.

CONCLUSION.

Now, in the conclusion, let me ask you to contemplate hell for a few moments, by way of a last and serious effort to persuade you to escape it, by seeking the New-birth. Put only so much as your finger in the fire, and that for a minute only, and you suffer the most excruciating pain. What would the pain then be, if the whole body were immersed in liquid fire? If you refuse to seek the New-birth, however, not only your finger, but your whole body will be wrapped in the flames of hell. It will not remain there a day, a year, or even a thousand years, and then escape; but Oh! it must remain there forever! I now warn you, therefore, by the torments of hell, to seek the New-birth, and to seek it now. Will you do it. "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings."—Isaiah xxxiii. 14.

Turn, now, from the contemplation of this scene of horror, and look up into heaven, for a little while.

There pleasure dwells, and everlasting happiness reigns.

God is there, the holy angels are there, the "hundred and forty and four thousand," seen by St. John, are there, and there also, is that "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." It

is useless to try to describe heaven, or the happiness of heaven. The best description of both, of which I have any knowledge, is found in the last two chapters of the book of Revelation. I cannot possibly occupy a remaining sheet or two, better than by giving these two chapters entire. The reader will find some other things contained in them, in addition to a description of heaven, and the happiness of heaven. Before I begin, however, I must tell you, if you are now ready to seek the New-birth, you will find that I have told you fully how you may do so, in chapters xiii, xiv, xv; to which I now refer you.

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said

unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

And there came unto me one of the seven angels, which had the seven vials full to the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates; on the north, three gates; on the south, three gates; on the west, three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof.

And the city lieth four square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garished with all manner of precious stones.

The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of

it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever. And he said unto me, These sayings are faithful and true.

And the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. And I John saw these things, and heard them. And when I had heard

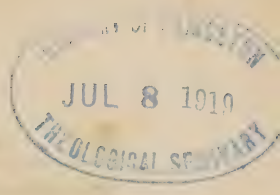
and seen, I fell down to worship before the feet of the angel which showed me these things.

Then said he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. And he said unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy let him be holy still. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are writ-

ten in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly: Amen. Even so, come Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.

THE END.



APPENDIX.

SERIOUS ADDRESS TO CHRISTIANS, ON SEVERAL IMPORTANT SUBJECTS.

AFTER having said so much to christians on the subject of the New-birth, and upon subjects connected therewith, the way is so well prepared to address them on some other important subjects, that it would seem to manifest a want of faithfulness not to do so. The following address has, therefore, been thrown together, being composed of extracts from "Finney's Lectures on Revivals," interspersed with some of the author's own views and reflections. The true christian not only wishes to know that he has religion, and how to enjoy it, but he also wishes to know his duties, and to discharge them. Only a few of the leading duties of the christian, however, can be noticed.

ADDRESS.

God has converted you, and he prolongs your life after conversion, that you may do good. This is the only reason why he does not take every christian to heaven, straightway, after converting him. You should be careful, therefore, not to be selfish; but to use your best exertions to do good. Strict attention to the following subjects, will go very far in enabling you to fulfil the design of your stay on earth.

Prayer.—You must be literally a praying being. Prayer is the offering up to God, the desires of the heart, in the name of Christ, for such things as we need. Every christian therefore, that can speak, can also pray, or ask God for such things as he needs. Secret prayer must be attended to; it ought never to be neglected by any true

christian, male or female. Indeed, secret prayer prepares the way for the discharge of all other duties.

Family Prayer, ought also to be attended to, by every christian. I know many churches, in which there are but few family altars erected, and they are always cold, and formal, and lifeless; and wondering why they scarcely ever have a revival, why their preacher preaches no better, why the wicked are so hardened and daring in sin. The neglect of this solemn duty is now a crying sin of many churches; and God will always curse either a church or an individual with barrenness, who neglects so plain, and solemn a duty; and one too, which every head of a family, who can speak at all, can perform. No head of a family who can speak at all, can possibly plead any excuse but a lying one, for neglecting family prayer. I remarked to a member of the church only a day or two ago, who neglects this duty, that I would pray in my family, if I could say no more, than Lord have mercy upon me, even though I should be obliged to repeat the same words and no more, every time; and so I would. If you are determined not to pray in your family, and not to set this godly, and truly christian example before them, you ought, at least, to be candid enough to own that it is simply because you *will not*, and not because you *cannot*, as hundreds of professors pretend, and thereby add hypocrisy, or even downright lying, to this wicked neglect of a plain and easy duty.

Praying in the prayer-meeting, is another duty in which, at least every male christian ought to engage. Many professors refuse to engage in this duty, and plead many excuses in justification of their wickedness, not one of which is a good one, in the sight of God. There is no man who can speak at all, that cannot pray, and pray in the prayer-meeting. When we see such wide-spread neglect of family prayer, and of prayer in the prayer-meeting, we need not be surprised that we seldom are blessed with revivals, that the wicked are growing more and more callous every day: nor yet need we be surprised that the preacher often preaches cold, formal, and dull sermons. The truth is, the coldness and dullness exist, for the most part, in the cold, and lifeless condition of his prayerless brethren. Only a few days ago one remarked to me that I preached much better at a certain church,

than I did any where else. I made no reply, but the truth is, the remark was true, so far as he had heard me at other places, and the reason struck me very forcibly,—it was because they prayed more in that church or congregation, than in any other congregation in which he had heard me preach.

Now if you have heretofore been refusing to pray in public, or in the prayer-meeting, and have thereby been famishing your own soul, and standing as a stumbling block to others, cease from your wicked and hypocritical excuses, and repent, take up your cross, and follow the Saviour in the prayer-meeting, and where else soever he may lead you. You must remember that you are the light of the world; and you ought not, you must not conceal your light, by refusing to pray in the prayer-meeting, or by any other improper or unchristian conduct. To let your light shine in a proper manner, should be your constant aim; but you can never do so, while you wickedly refuse to pray in your family, or in the prayer-meeting, or while you wilfully neglect any other known duty. You ought to inform yourself concerning your duties to God, and to your fellow-creatures; and you ought always to make it a point to discharge these duties, or at least to try.

There are some things which you ought not to do, a few of which I will point out.

You must not let your preacher carry on the work alone, as too many are obliged to do.—"It sometimes happens that a minister finds that the ark of the Lord will not move unless he lays out his utmost strength, and he has been so desirous of a revival that he has done this, and has died.

"And he was willing to die for it. I could mention some cases in this state, where ministers have died, and no doubt in consequence of their labors to promote a revival where the church hung back from the work.

"I will mention one case. A minister, some years since, was laboring where there was a revival; and was visited by an elder of a church at some distance who wanted him to go and preach there. There was no revival there, and never had been, and the elder complained about their state, said they had had two excellent ministers, one had worn himself completely out and died, and the other had exhausted himself, and got discouraged, and left them, and

they were a poor and feeble church, and their prospects very dark unless they could have a revival, and so he begged this minister to go and help them. He seemed to be very sorrowful, and the minister heard his whining, and at last replied by asking, Why did you never have a revival? I don't know, said the elder. Our minister labored hard, but the church did not seem to wake up, and some how there seemed to be no revival.

"Well now," said the minister, "I see what you want; you have killed one of God's ministers, and broke down another so that he had to leave you, and now you want to get another there and kill him, and the devil has sent you here to get me to go and rock your cradle for you. You had one good minister to preach to you, but you slept on, and he exerted himself till he absolutely died in the work. Then the Lord let you have another, and still you lay and slept, and would not wake up to your duty. And now you have come here in despair, and want another minister, do you? God forbid you should ever have another while you do as you have done. God forbid that you should ever have a minister, till the church will wake up to duty." The elder was affected, for he was a good man. The tears came in his eyes, when he said it was no more than they deserved. "And now," said the minister, "will you be faithful, and go home and tell the church what I say? If you will, and they will be faithful and wake up to duty, they shall have a minister, I will warrant them that." The elder said he would, and he was true to his word; he went home and told the church how cruel it was to ask another minister to come among them, unless they would wake up. They felt it, and confessed their sins, and waked up to duty, and a minister was sent to them, and a precious and powerful revival followed.

"Do not complain of your minister because there is no revival, if you are not doing *your* duty. It is of no use to complain of their being no revival, if you are not doing your duty. That alone is a sufficient reason why there should be no revival. It is a most cruel and abominable thing for a church to complain of their minister, when they themselves are fast asleep.

"It is very common for professors of religion to take great credit to themselves, and quiet their own con-

sciences by complaining of their ministers. And when the importance of ministers being awake is spoken of, this sort of people are ready to say, We never shall have a revival with such a minister, when the fact is that their minister is much more awake than themselves."

"Be careful not to complain of plain, pointed preaching, *even when its reproofs fasten on yourselves*. Churches are apt to forget that a minister is responsible only to God. They want to make rules for a minister to preach by, so as not to have it *fit them*. If he bears down on the church and exposes the sins which prevail among them, they call it personal, and rebel against the truth. Or they say, He should not preach so plainly to the church, *before the world*; it exposes religion, they say, and he ought to take them by themselves and preach to them alone, and not tell sinners how bad christians are. But there are cases where a minister can do no less than to show the house of Jacob their sins. If you ask, Why not do it when we are by ourselves? I answer, first if sinners did not know you did wrong. I will preach to you by yourselves, about you own sins, when you will get together by yourselves to sin. But as the Lord liveth, if you sin before the world, you shall be rebuked before the world. Is it not a fact that sinners do know how you live, and that they stumble over you into hell? Then do not blame ministers, when they see it their duty to rebuke the church openly, before the world.

"If you are so proud you cannot bear this, you need not expect a revival. Do not call preaching too plain, because it exposes the faults of the church. There is no such thing as preaching too plain."

"*Do not take part with the wicked in any way.*"—Would to God professors could remember this in these days of sad declension, and of political mass meetings, so much attended by professors, and even by ministers; but which are, at the same time, so corrupting to morals, patriotism and religion, that there is doubtless a jubilee in hell, about the time of all our Presidential elections. Some ministers not only go to these festivals of Beelzebub, but they so far forget themselves, as actually to arise and harangue the populace! Not many miles from this place, and not many days ago, an old, fat, chubby minister, presided as chairman, or president, on one of these occasions, and

listened with delight, to fiddling, to inflammatory and wicked harangues, and even to disgusting, and demoralizing songs, one of which began thus: "As I walked out by the light of the moon . . .

. . . & c" O! how humiliating! how wicked! I could name the minister and the town, but forbear.

"Do not take part with the wicked in any way."

"If you do it at all, you will strengthen their hands."

Be especially careful not to coincide with them in any of their complaints against your minister, but stand by him always, and always defend him. In the mean while, do not talk among yourselves about his imprudence, and so create a party, get into a very wrong spirit, and produce much mischief.

If you wish to stand by your minister, and help him to promote revivals, you must not, by your lives, contradict his preaching.—"If he preaches that sinners are going to hell, do not give the lie to it, and smile it all away by your levity and unconcern. I have heard sinners speak of the effect produced on their minds, by levity in christians, after a solemn and searching discourse. *They* feel solemn and tender, and begin to be alarmed at their condition, and they see these professors, instead of weeping over them, all light and easy, as much to say, "Don't be afraid, sinners, it isn't so bad after all; keep cool and you will do well; do you think we would laugh and joke, if you were going to hell so fast? Of what use is it for a minister to preach to sinners, in such a state of things?" Yet professors have laughed away the effect of a solemn sermon, from the heart of many thousand of sinners. How often is it the case, that just so soon as the benediction is pronounced, and in the very midst of many weeping sinners, professors begin to chatter, and gabble all manner of nonsense, and to laugh, and make themselves merry. *You must be grave in the house of God!* it is not the place for levity, whether the minister is preaching or not. You must keep a close guard over yourself, when amongst the wicked, and especially when in the house of God, and among weeping sinners. How many thousands of souls have been laughed to hell, by the untimely, and wicked levity of professors!

You ought not to take your dogs to the church.—

"I have often known contentions arise among dogs, just at the stage of the services, that would most effectually destroy the effect of the meeting. If children are present and weep, they should instantly be removed. I have sometimes known a mother or a nurse to sit and toss her child, while its cries were diverting the attention of the whole congregation. This is cruel. And as for dogs, they had infinitely better be dead, than to divert attention from the word of God." I know a church at which many of the dogs of the neighborhood, assemble as regularly as their masters; and they mostly make much more noise out of doors, or under the church, during divine services, than four or five good ministers ought to make.

The house of God should be kept cleanly. You "should make it a point to attend prayer-meetings, and attend in time. Some church members will always attend on preaching, because there they have nothing to do, but to sit and hear, and be entertained; but they will not attend prayer-meetings, for fear they shall be called on to do something. Such members tie up the hands of the minister, and discourage his heart."

"Be ready to aid your minister in effecting his plans for good. When the minister is wise to devise plans for usefulness, and the church ready to execute them, they may carry all before them. But when the church hang back from every enterprise until they are actually dragged into it, when they are opposing every proposal because it will cost something, they are a dead weight on a minister." Again I say, therefore, Be ready to aid your minister in effecting his plans for good."

Keep your seat during divine worship, unless compelled to leave it; but be especially careful to sit still during the sermon. I have preached in places, where I had to step to one side, every few minutes during the sermon, to make room for crowds to pass in and out, among whom I have seen many a professor. Such beings as these, whether professors or not, are not so well behaved, as the wild men of the forest.

I now know a young man, a member of the church, who seems to make it a rule never to sit till the sermon is finished, and who nearly always passes out in the most interesting part of the discourse. Sometimes he passes in and out, two or three times during one sermon.

I once knew another member of the church to go to the spring during the sermon, and to return about the time of the most interesting part of it, with a bucket of water, and actually go around and offer, perhaps, every lady in the house a drink! and what was more surprising, most of the ladies were thirsty enough to drink! It requires only a little reflection, on the part of professors, to see the impropriety of all such conduct.

I know some young ladies, too, members of the church, who are so desirous to be noticed, and so regardless of decorum in God's house, that they cannot sit still long enough to hear one sermon. Indeed, I might say I know many others of the same description, who are not professors. The truth is, there is but little difference between these two classes of young ladies, the first *is called professors*, the second is not. When I see such conduct as this, I am apt to think that these young ladies are sadly deficient in point of good breeding, as well as in point of religion.

Talking and laughing should also be avoided during every part of divine worship.—I have known many professors to be habitually guilty of these silly and wicked practices, during worship. And I am sorry to say, that nearly all of these were ladies, or rather *females*. I now know many females of this description; and I have always observed that they are distinguished for their little common sense, and their want of vital piety. Indeed, I have often, while preaching, been obliged to drop my subject for awhile, and turn entirely out of my way, to preach these most silly of all human beings into reverence. Here I cannot refrain from remarking that, Of all the varied classes of the human family, I would prefer preaching to any other class, in preference to giddy young females with scarcely any brains, and dandies and fops who really belong to the same class, only they are of a different sex. I mean by this, that I would feel much more hopeful of benefiting any other class of the human family. Poor things! they flutter and shine for a day, and they are gone, and straightway the world forgets that ever such things lived.

I have never yet seen the avowed Atheist, or Infidel, conduct himself with one-tenth part as much irreverence, and indecorum, in the house of God, as I have often seen

this class of empty headed male and female coxcombs do, and many of these last bear the name of christian.

Now let parents teach their daughters some common sense; and let young gentlemen and ladies who are desirous to be esteemed such, by the intelligent and respectable, learn to conduct themselves as such, that is as gentlemen and ladies, wherever they go, and especially at the house of God. If young men and young ladies, will not behave themselves at the house of God, any better than infants or idiots, their parents ought to keep them at home, where all very young children ought to be kept, till they are old enough, and learned enough, to conduct themselves prudently during divine worship.

Protestants should cease to send their children to Catholic schools, or to put them under the management of Catholics in any way.—I have made a few brief remarks in the Preface, on the dangers now threatening our Country, and our religion, by the Roman Catholics. And even here, I cannot make one remark in a thousand that ought to be made. Protestants generally appear to be ignorant of the fact that Roman Catholics are now, where they have the power, precisely what they were in the dark ages, or in the bloodiest days of the Inquisition. And the reason, and the only reason, that we do not see the Inquisition, and torrents of human blood streaming from a thousand bloody tribunals in our country, is, because Catholics have not the power; it is not because they are better, and more humane, mild, and merciful than formerly.

Even now while I am writing, a lady in an island not far distant from our coasts, who is the mother of seven children, is condemned to die, for calling in question some of their ridiculous and wicked superstitions. The Catholic Powers of Europe are leagued together, and they have long been leagued together, to put down our liberties, our beloved institutions, our holy Religion. Thousands of Protestants seem either not to know, or else not to believe this.

For the information of such of my readers, as have taken little or no pains to inform themselves upon this now very important subject, I shall here give a hasty sketch of the means which are now used by the Catholic

Powers of Europe, and which have long been used, in order to accomplish their designs.

Let my readers remember that the Catholic Powers of Europe have long been leagued together, for the express purpose of putting down both our liberties and our Religion; and let them now know that this is no idle tale. Let my readers now turn their attention to the means which these Powers are employing, in order to effect their object.

In the first place, they send large sums of money to this country, to be wielded by Catholic priests, in spreading their religion, in increasing their influence, in corrupting public morals, and public men, in erecting nunneries, and schools, and chapels, and towering cathedrals throughout the whole country.

Their schools, academies, and Colleges are taught by priests and nuns for the most part, who receive aid less or more from a foreign source; or else, excluded from the world by their being priests and nuns, they are therefore always able to teach on much lower terms, than the teachers in our own schools, academies, and Colleges. This is the bait held out, to induce unthinking Protestants to place their children under their care, to receive an education. Most of their schools, by the way, in this country, are female schools. They vow not to meddle with the religious opinions of the child,—not to endeavor to instill, into the mind of their pupils, any of the Catholic doctrines. The bait takes;—the consequence is, they have their schools, mostly female, in almost every portion of our country, *supported almost entirely by Protestants!* Girls and young ladies are placed in these Catholic nurseries, to receive an accomplished education at little cost. Their religious opinions and creeds, in the meanwhile, are to rest undisturbed. Soon as they enter the walls, they are obliged to join in all the forms of their idolatrous worship, they scarcely ever hear a Protestant sermon, many indeed never hear one during their stay.

They must submit all the letters sent and received by them to an inspector appointed for that purpose, nor must they walk, without a guard. Catholic idolatry is before their eyes continually, in many different forms; the sisters for the most part, are kind and attentive to them, and engaging in their manners. In short, no art, nor trick

nor device is left unturned by these priests and nuns, directly and indirectly to instill Catholicism into the minds of these rising mothers of America, and to efface Protestantism from them. To do this, is the whole object of their whole school system. If they can only make one-fourth of the mothers in America Catholics, they feel sure of *all their children*, because it is a long established fact, that mothers most generally give the religious mould, to the mind of the children. But I cannot dwell longer on this engine of Catholic Power. Suffice it to say, that they are succeeding silently, but with alarming rapidity, in this branch of their plans. I have seen and conversed with many girls, and young ladies, who had been at the nunneries for an education, and I never have yet conversed with one of these, without at least finding her a fast friend of the Catholics: not only so, but I have found many of them to be open enemies to Protestantism. Thus hundreds of females are annually, actually renouncing Protestantism, and becoming Catholics. Let Protestants inform themselves upon this subject, and let them keep their daughters out of destruction, and thus help to preserve their liberties and their holy Religion.

Let my readers remember what has been said of the league among the Catholic Powers, and let them keep in mind that the avowed object of this league, is the destruction of our Free Government, and our holy Religion, and the establishment of the Catholic Religion. It must be borne in mind, also, that I proposed briefly to notice some of the means which they are now employing, in order to effect their object. I have already noticed their vast sums of money, sent to this country every year, their multitude of chapels, and stately and gorgeous Cathedrals, overspreading the whole country; and the multiplicity of their female schools, together with their academies, and Colleges. A formidable host truly, of formidable means!

In addition to all these means of accomplishing their object, the Pope sends a new supply of priests to this country every year,—all drilled, and well prepared to act their part in carrying out their main design.

Another means of accomplishing the same object, is by emigration. While they are proselyting the future mothers of America, by means of their female schools, they

are sending floods of Catholic emigrants to this country every year, from the shores of Ireland, England, France, Germany, and from several other hot beds of Catholicism. I have not the means of knowing the exact yearly number of these emigrants, but the number, no doubt, reaches yearly to many tens of thousands.

These emigrants, for the most part, are the filth and corrupt dregs of the most depraved portion of mankind; utterly incapable of exercising a single manly, or patriotic feeling, always ready for any desperate emergency,—lovers of blood, mostly haters of our Free Government, and yielding themselves to be led blindfold by the priest. Here is the true explanation of the late mob in Philadelphia: it was commenced by this description of Catholic Foreigners. Here, too, is the true explanation of nearly every mob which has disturbed and disgraced our country, during the last twenty years; nearly every one having been brought on by Catholic desperadoes, imported from foreign countries. These tools of Catholic power, come to this country, go through the easy process of naturalization, and then they are prepared to vote as the priest tells them to vote. It is a notorious fact, that they universally do this; witness the late elections in New York, which were controlled by a Catholic bishop. Indeed, they are not only ready to vote as the priest may direct, but to undertake any thing else at his bidding.

I can only say enough on these subjects, to awake my readers to inquire into these things for themselves. Nothing can save our Government, but the alteration of our naturalization laws, so as entirely to prevent all foreigners from voting. Two or three United States Senators have lately moved an alteration in these laws, and avowed their determination to urge the matter, until they shall be altered. May God give them success. No foreigner ought to be permitted to vote during life. Henceforth, let patriots, and especially Protestants, cast aside their foolish strife about Democracy and Whigism, and let them rally in support of good and fearless statesmen, who will fearlessly meet this threatening danger, by abolishing naturalization laws. Let Protestants look well to this matter, and inform themselves concerning it.

My readers must not forget the league of the Catholic Powers, and its object; nor yet must they forget that I

am pointing out some of the means which Catholics are using to succeed.

Another means which they employ, wherever they have the power, is to shut the Bible out of schools.—They know that the Bible will tell the truth, and they know that it exposes their wicked and barefaced idolatry, and that their craft is therefore in danger, wherever the Bible is read without note or comment. They exclude it, therefore, wherever they can, both from families, and from schools.

So true is this, that in every ward in the City of New York, in which they are stronger than the Protestants, they have excluded the Holy Scriptures from the common schools. This is done at the instigation of a Catholic bishop. In families, and neighborhoods in the United States, where it is not good policy, to prohibit Catholics from reading the Bible entirely, the Church permits them to read no other, than the *Catholic Bible*, which is altered to suit their idolatry, and to which is added notes, commentaries, and interpretations of passages by the church, all of which must be received by the reader, as of equal authority with the word of God itself.

I have not space here to notice any more of the means which Catholics are using to destroy our Government, to put down our holy Religion, and to set up their abominable idolatries in our country. I can only say to every Protestant, Cease to send your daughters and your sons to their schools, cease to encourage them in any of their undertakings, but treat them otherwise as kindly as possible; and withal, cease from your wicked and foolish political strife, and call out for the repeal of the naturalization laws, and continue to demand this, till you obtain it. Furthermore, let me say to patriots and Protestants, Be up straightway, and inform yourselves concerning these subjects. Perhaps the cheapest and easiest means of doing this, would be to take a little paper now published at Louisville, Ky., called "The true Catholic." It is published by six highly respectable Protestant ministers belonging to three different denominations of christians, at one dollar a year in advance.

My address is swelling to a considerable length: notwithstanding this, however, I must not close it, without directing your attention to some other duties.

It is your duty punctually to attend public preaching.—As long as you do this, and pray faithfully for the minister while there, as well as at other times, your church will flourish, and religion will prosper among you. But whenever the members of a church become so worldly minded, that almost any little excuse will do to keep them from the house of God, that church is sure to begin to decline straightway. I might here illustrate this well known truth, by very many painful examples. I have room only for one.

In B—— C—— there was, many years ago, a flourishing church. It enjoyed precious revivals from year to year, for many years. The members of this church were mostly poor, but they could always find time to attend public preaching; and God prospered them abundantly in their temporal, as well as their spiritual affairs. But as they became rich, they gradually became too busy, and too worldly minded to go to church often, and when they did go, they went prayerless, they remained prayerless while there, they returned prayerless, and lived at home for the most part, in the same way. This church began straightway to decline, and it continued to do so, till about the last time I heard from it. The Pastor, who was a most excellent and devout minister, went to the church to fill a regular appointment, *and actually found nobody there*, though the weather was pleasant! He remained till about the usual hour for closing divine services, and was in the act of leaving, when a *good old elder*, whom God had taken from poverty and made rich, came, not to hear preaching, but to invite the Pastor to dine with him! It has now been some years since I heard any thing from this church; but I have little doubt but that it is now about extinct. Moreover, I have but little doubt that God has sent afflictions, and chastisements upon the worldly minded, and ungrateful members, and has long since closed his bountiful hand against them. and perhaps removed many of them from earth, because they were unfaithful stewards. But I must now direct your attention to another duty.

You must not worship any minister.—At first it may appear to some, that this is a useless suggestion. Some observation, however, will convince any one that it is not. I have often seen ministers worshipped. Wherever

this is done, God is not worshipped; the minister is transformed, from a minister of Jesus Christ, into a real idol, and his worshippers, into real idolaters. All good or pious ministers ought to be loved, or even revered; but no one should be idolized.

But there is another evil closely connected with this, against which I must caution you.

One must not be for Paul, another for Apollos, and another for Cephas. This evil is mostly felt at Protracted or other meetings, at which several ministers meet together. Every one has his choice minister, and can listen with little or no patience, at any other one preach, much less pray for him. Indeed I have often seen it happen, that they will not listen at all, unless the favorite preacher were preaching, but would absent themselves for that hour! Such abominations cannot be excused. There never can much good be done at any meeting, under such circumstances as these. I have seen promising young ministers ruined by a course of this kind. I had the pain and mortification of witnessing the blighting effect of this kind of idolatry, upon a promising young man not long ago. What will become of him, I cannot possibly conjecture. His brain is turned, and he is evidently intoxicated with the flatteries and caresses of many unthinking professors, the most of whom, however, *are young females of but little experience.*

When you have several ministers among you at a Protracted or at any other meeting, be careful to treat every one as nearly alike as possible. This is a small matter, yet it is of sufficient importance to claim your serious attention. I have known many meetings to come to nought, in consequence of the neglect of this rule. All cannot be useful precisely alike; but every one has precisely the same claim upon *you*, for gentlemanly and christian conduct. Lavishing all your kindness, favors, and friendships upon one or two, in the company of others, is absolutely treating all the others rudely, ungentlemanly, and even unchristianly. Moreover, God always disapprobates such wickedness, and but little good can ever be effected, where it is practiced. Not long ago, a public collection was taken up, at a Camp-Meeting, for the benefit of the preachers in attendance. There were about seven in attendance. The officers of the church gave more than

half the amount raised to one minister, and gave a mite each, to two or three more, and left about half the number without any. At another meeting, not long ago, at which there were several ministers, a collection was taken up and divided among them. Among them, however, was one who was worshipped. Shortly after the collection was divided, some *good sisters* sallied out, to raise some more money for their idol. Such painful, and disgusting things as these, I have frequently met with. Were they not so frequent, I should not have stopt here to name them.

All such practices are detestable,—they are abominations in the sight of God, and of all good men.

Let churches and church officers see to these disorders, and correct them.

“Be sure not to sanction any thing that is calculated to divert public attention from Religion. Often when it comes the time of the year to work, when the evenings are long, and business is light, and the very time to make an extra effort, at this moment, somebody in the church will *give a party*, and invite some christian friends, so as to have it a *religious party*. And then some other family must do the same, to return the compliment. Then another and another, till it grows into an organized system of parties, that consume the whole winter. Abominable! This is the grand device of the devil, because it appears so innocent, and so proper to promote good feeling, and so, instead of prayer meetings, they will have these parties. The evils of these parties are very great. They are often got up at great expense, and the most abominable gluttony is practiced in them. * *

* The evil of balls does not consist simply in the exercise of dancing, but in the dissipation, and surfeiting, and temptations connected with them. But it is said they are *christian parties*, and that they are all, or nearly all, professors of religion who attend them. And furthermore, that they are often concluded by prayer. Now I regard this as one of the worst features about them; that after the waste of time and money, the excess in eating and drinking, the vain conversation, and nameless *fooleries*, with which such a season is filled up, an attempt should be made to sanctify it, and palm it off upon God, by concluding it with prayer. Say what you will, it would not

be more absurd or incongruous, or impious, to close a ball, or a theatre, or a card party, with prayer. Has it come to this, that professors of religion, professing to desire the salvation of the world, when such calls are made upon them, from the four winds of heaven, to send the Gospel, to furnish Bibles, and tracts, and missionaries to save the world from death, that they should spend hundreds of dollars in an evening, and then go, and pray for the heathen! In some instances, I have been told they find a salvo for their conscience, in the fact that their *minister* attends their parties. This, of course would give weight to such an example, and if one professor of religion made a party and invited their minister, others must do the same.

The next step they take, may be for each to give a ball, and appoint their minister a manager! Why not? And perhaps, by and by, he will do them the favor to play the fiddle. In my estimation he might quite as well do it, as to go and conclude such a party with prayer. You ought not to go to such places of dissipation, mirth, and wickedness; and if you are determined to continue going, you ought to take your name out of the church-book. It is only adding guilt to guilt, to plead that these parties, and all such places of wickedness, are innocent. I have heard many professors thus plead, but I have always remarked that these professors are universally dead weights upon Zion's wheels, and a scandal to our holy religion.

I have never yet heard a single pious, and really devoted christian, make any effort whatever to plead the innocence of these places. I have never seen religion prosper in any church, where the members have fallen into this species of wickedness. On the contrary, when professors get into this condition, all vital piety vanishes straight-way, and the church immediately begins to decline. I might here give many painful examples, illustrating the truth of this remark, all of which have fallen under my own observation. One, however, must suffice.

In the town of ——— an old veteran of the cross planted a little church which prospered for a time, and received new accessions, till at length the members, or many of them became proud, and worldly minded. Then they began to attend fashionable parties, and after awhile

to give them. The church ceased to grow,—religion ceased to be talked about, and it almost ceased to be thought about. Their old Pastor, who had made them, could not preach well, he was too homespun,—not refined enough,—he had not refinement enough to appreciate the merits of a party, and he would even discountenance these fashionable resorts of elevated refinement. They could bear it no longer,—they dismissed him, and employed one who was sufficiently refined, at least to encourage parties, and other places of refined amusement.

You ought to take a good religious newspaper.—I know many professors of religion who take some corrupt and demoralizing political paper, but who are too poor, as they say, to pay for a good religious paper. Scarcely any head of a family in our country, is really too poor to pay for a religious paper, and no family ought to be without one. Though the advantages of a well conducted religious newspaper, are so manifest to every one, yet perhaps not more than one-tenth of the professors in our country, take one. Whenever I enter a house, and find a religious paper, and some good religious books, I feel assured that there is at least some every-day religion in that family. On the other hand, when I enter the house of a professor, and find no religious paper, and but few if any religious books; while, at the same time I find the Lady's Book, the Gentleman's Magazine, or some two or three demoralizing political papers, together with many of the latest and most corrupt novels of the day, I know that there is not much family religion there, that religion is worn only on Sundays by that family, and scarcely worn even then.

“You must take right ground on the subject of politics. Do not suppose, now, that I am going to preach a political sermon, or that I wish you to join and get up a christian party in politics. No, I do not believe in that. But the time has come when christians must vote for *honest men*, and take consistent ground in politics, or the Lord will curse them. They must be honest men themselves, and instead of voting for a man because he belongs to their party,—they must find out whether he is honest and upright, and fit to be trusted. They must let the world see that the church will uphold no man in office, who is known to be a knave or an adulterer, or a sabbath-breaker, or a gambler. Such is the spread of intelli-

and worldly minded professors seem to forget that, as long as they were liberal, and especially in supporting their minister, God prospered them, and gave them back fifty or an hundred fold more than they bestowed. They seem not to see that the more they withhold from their minister, the more God withholds from them; or if they have once known this, they seem to have forgotten it. Now I would have you keep this in mind. Let me here repeat it. The more you give in supporting your minister, as well as in other benevolent ways, the more will God give you in return;—the less you give in support of your preacher, and for other benevolent objects, the less will God give you.

One of the reasons, no doubt, why so many professors are so much straitened, and so hard pressed, is because they either refuse altogether to do as God commands them to do in this matter, or else, they give so grudgingly, and so seldom, that he frowns upon them and upon their labors, and undertakings. Now may God keep you humble, and willing always to discharge every duty incumbent upon you. May he give you grace sufficient for your day;—may he help you daily to live as he has taught you to live, in his holy Word;—may he help you to be useful, and use you as the instruments in his hands of doing good in the world, while you live in it, which is the design of God in prolonging your lives after converting you;—may he open your hearts and make you liberal to aid in every benevolent work, and especially to support your Pastor liberally;—and may he thus enable you daily to grow in usefulness, in grace, and in the knowledge of God: Even so. Amen.

20th March 1914

Dear Mr. [Name] [Address]
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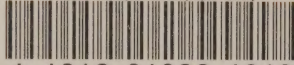
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